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ṚG-VEDA SAMHITĀ

ENGLISH TRANSLATION

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ṚG-VEDA SAṀHITĀ

Translated in to English

With

Critical Explanations

By

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ṚG-VEDA SAṂHITĀ

[FIRST AṢṬAKA]

91919

Vol.II

ENGLISH TRANSLATION

BY

M. N. DUTT

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MANDALA II.

THE first *Mandala* is termed that of the *S'atarchins*, of a hundred put for an indefinite number of authors of *Richas* or stanzas; the second is usually termed the *Gàrtsamada Mandala*, the hymns, with a few exceptions, being attributed to the *Rishi Gritsamada*, a remarkable personage in Hindu legend. It is related of him that he was first a member of the family of *Angiras*, being the son of *Sunahotra*: he was carried off by the *Asuras*, whilst performing a sacrifice, but was rescued by *Indra* by whose authority he was thenceforth designated as *Gritsamada*, the son of *Sunaka*, or *Saunaka*, of the race of *Bhrigu*. Thus, the *Anukramanika* says of him: He, who was an *Angirasa*, the son of *Sunahotra*, became *Saunaka*, of the race of *Bhrigu*: he, *Gritsamada*, is the the seer of the second *Mandala*: and again, in the enumeration of the *Rishis*, it is said of him, The *Rishi* of the hymn, *Twam Agne* is *Gritsámada*, the son of *Sunaka*, who went to the race of *Bhrigu*, being naturally the son of *Sunahotra*, of the *Gritsamada* family. The Index should be correct, if it be the work of *Kàtyàyana*, who is said to have been the pupil of *Saunaka*; but we have other very different accounts of *Gritsamada*, or *Ghritsamada*, as the name is also written. In the *Anusàsana Parva* of the *Mahàbhàrata* he is called the son of *Vitihavya*, a king of the *Haihàyas*, who, fleeing from the vengeance of *Prataddana*, king of *Kàsi*, took refuge with the *Rishi Bhrigu*: on *Prataddana's* demanding his delivery, *Bhrigu* denied that any *Kshatriya* was present in his hermitage; in consequence of which denial, *Vitihavya* at once became a *Brahman*: his son was *Gritsamada*, who, the *Mahàbhàrata* adds, was a famous *Rishi*, and the author of the principal hymns in the *Rig-Veda*.—*Maha.* vol. iv. p. 70. Again, the *Puránas* make him the son of *Suhotra*, and *father* either of *S'aunaka*, or of *Sunaka*, the father of *Saunaka*; and ascribe to him the institution of the four castes. A curious story is also related of *Gritsamada*, to which the *Mahàbhàrata* alludes, of his having assumed the semblance of *Indra*, and so enabled that deity to escape from the *Asuras*, who were lying in wait to destroy him; a legend to which we shall

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again have occasion to refer. *Saunaka,* whether the same as *Gritsamada,* or a different person, is named as the chief of the *Rishis* assembled at *Naimishàranya* to celebrate the twelve years' sacrifice, to whom the *Mahabhàrata,* and several of the *Puràna*s, are said to have been repeated, by *Lomaharshana,* the *Suta :* he is also said to have been the teacher of a *Sàkhà* or branch of the *Atharvana Veda :* he is often quoted, as we have seen, by *Sàyana.*

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FIFTH ADHY'AYA *(continued)*.

ANUVA'KA 1.

SUKTA I. (I)

1. Sovereign of men, Agni, thou art born for the days (of sacrifice), pure and all-irradiating, from the waters, from the stones, from trees, and from plants.[1]

2. Thine, Agni, is the office of the *Hotri*, of the *Potri*, of the *Ritwij*, of the *Nishtri*; thou art the *Agnidhra* of the devout; thine is the function of the *Prasastri*; thou art the *Adhwaryu* and the *Brahman*;[2] and the householder in our dwelling.

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1 This verse occurs in the Yajush, xi. 27. Mahidhara's explanation is much the same as that of Sâyana: both notice vatieties of interpretation. Susukshani, for instance, may also signify drying up, causing the evaporation of the earth's moisture; or it may, mean, destroying, consuming: Agni is produced from the waters, either as the lightning that accompanies rain or submarine fire; from stones by striking them together; so from trees or wood by attrition; from plants, such as bambus, by mutual friction, causing the conflagration of a forest.

2 These are eight of the sixteen priests employed at very solemn ceremonies: the commentary ascribes the duty of the Pras'ástri to the Maitrávaruna, and identifies the Brahmá with the Bráhmanáchchansi, as of the ordinary enumeration they are distinct: the sixteen are thus enumerated by Kulluka Bhatta, the commentator on Manu, VIII. 210; in the order and proportion in which they are entitled to share in a Dakshiná of a hundred cows, being arranged in four classes, of which the first four are severally the heads, and the others subordinate to them, in the same course of succession:—1 Hotri, Adhwaryu, Udgátri, and Brahman are to have twelve each, or forty-eight in all. 2 Maitrávaruna, Pratistotri, Bráhmanachchhansi, and Prastotri, six each, or twenty-four. 3 Achchávâka, Neshtri, A'gnidhra, and Pratiharttri, four

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3. Thou, Agni, art Indra, the showerer (of bounties) on the good; thou art the adorable Vishnu, the hymned of many: thou, Brahmanaspati, art *Brahmá*, the possessor of riches; thou, the author of various (conditions), art associated with wisdom.

4. Thou, Agni, art the royal Varuna, observant of

---

each, or sixteen; and 4 Grávádut, Netri, Potri, and Subrahmanya, three each, or in all twelve; making up the total of one hundred. Rámanátha, in his commentary on the Amara Kosha, VII. 17, also gives the names of the sixteen priests, with a few variations from Kulluka. Grávástut is his reading, instead of Grávâdut, and it is the more usual one; and in place of the Prastotri, Netri, and Potri, he gives, Prasthâtri, Pras'âstri, and Bâlâchchhandaka: we have the Potri repeatedly named in the text of the Rich, as well as the Pras'âstri. In the Aitareya Brâhmana, B. VII. 1, the sixteen priests to whom portions of the offering are assigned are also enumerated, with some modifications, having, instead of the Prátistotri, Grávâdut, Netri, and Subrahmanya, of the first list, the Pratiprasthâtri, Upagâtri, A'treya, and Sadasya. The same authority, however, adds as priests not included in the sixteen, the Grâvâstut, Unnetri, Subrahmanya, and the S'amitri, or immolator, when a Brahman. In Mâdhava's commentary on the Nyâyamâlâ vistara of Jaimini, for an extract from which I am indebted to Dr. Goldstucker, he enumerates the sixteen priests as classed in four orders, following the authority of Kumâril Bhatta, much to the same effect as Kulluka; they are:—1 the Adhwaryu, Pratiprasthâtri, Neshtri and Unnetri, 2, the Brahma, Brâhmanachchhansi, Agmdh, and Potri; 3 the Udgâtri, Prastotri, Pratiharttri, and Subrahmanya; and 4 the Hotri, Maitrâvaruna, Achchâvâka, and Grâvâstut. The four first are especially charged with the ceremonial of the Yajur-Veda; the next four suprintend the whole according to the ritual of the three Vedas; the third class chant the hymns, especially of the Sama Veda, and the fourth repeat the hymns of the Rich; the head of each class receives the entire Dakshinâ or gratuity; the second one-half; the third, the one-third; and the fourth, a quarter; the several functions are not very explicitly described.

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holy vows : thou art the adorable *Mitra*, the destroyer (of foes) : thou art *Aryaman*, the protector of the virtuous, whose (liberality) is enjoyed by all :[1] thou art a portion (of the sun) :[2] be the distributor (of good things), divine (Agni), at our sacrifice.

5. Thou, Agni, art Twashtri, (the giver) of great wealth (to thy) worshipper : these praises are thine : do thou, of benevolent power, (admit) our affinity : thou, who art prompt to encourage (us), givest us good (store of) horses ; thou, who aboundest with opulence, art the strength of men.

6. Thou, Agni, art Rudra, the expeller (of foes) from the expanse of heaven :[3] thou art the strength of the Maruts : thou art supreme over (sacrificial) food : thou, who art pleasantly domiciled (in the hall of sacrifice), goest with ruddy horses, (fleet as) the wind : as Pushan, thou cherishest, of thine own will, those who offer worship.

7. Thou, Agni, art Dravinodas, to him who honours thee : thou art the divine Savitri, the possessor of precious things : protector of men, thou art Bhaga, and rulest over wealth : thou art the cherisher of him who worships thee in his dwelling.

8. The people adore thee, Agni, the protector of the people in their dwellings : they propitiate thee as a benevolent sovereign : leader of a radiant host, thou art lord

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1 Liberality is said to be the characteristic, properly, of Aryaman, dâtritwam châryamno lingam.

2 Twam ans'ah may also mean the forms of the sun, or the A'ditya, named ans'a.

3 Twam Rudro asuro maho divah : asura is explained s'atrunâm nirasitâ, the expeller of enemies, divas, from heaven ; or it may mean, the giver of strength, asur, balam ; tapya dâtâ ; A'ditya-rupa : a form of A'ditya, or an A'ditya.

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over all offerings: thou art the distributer of tens, and hundreds, and thousands (of good things).

9. (Devout) men (worship) thee, Agni, as a father, with sacred rites: they (cherish) thee, who art the illuminator of the body, with acts (of kindness), as a brother: thou art as a son to him who propitiates thee: and thou protectest us, a faithful and firm friend.

10. Thou, Agni, art (ever) resplendent,[1] and art to be glorified when present: thou art lord over all renowned food and riches: thou shinest brightly, and thou consumest (the oblation) for him who offers it: thou art the especial accomplisher of the sacrifice, and bestower (of its rewards).

11. Thou, divine Agni, art Aditi to the donor of the oblation: thou art Hotra and Bharati, and thrivest by praise: thou art Ilâ of a hundred winters[2] to him who makes thee gifts: thou, lord of wealth, art the destroyer of Vritra,[3] Saraswati.

12. When, well-cherished Agni, thou art (the giver of) excellent food: in thy desirable and delightful hues, beauties (abound); thou (art) food: (thou art) the transporter (beyond sin); thou art mighty; thou art wealth; thou art manifold, and everywhere diffused.

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1 Twam agne ribhuh, twam vájasya isishe: we might have conjectured that some allusion to the Ribhus was here intended; but Sáyana renders ribhu, bhâsamânah, shining; and vâjasya, by annasya, of food.

2 Twam Ilá satahimâsi, according to the Scholiast, means the earth of unlimited duration,—aparimitakálâ bhumih.

3 Vritrahá, Sayana interprets, the destroyer of sin, &c.; but these goddesses are identified in the hymns to the Apris, with Agni, and an allusion to Indra would only be consistent with the prevailing idea throughout the hymn, of the universal identity of Agni with all other divinities.

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13. The A'dityas have made thee, Agni, their mouth; the pure (deities) have made thee, Kavi, their tongue: the (gods), the givers of wealth, depend upon thee at sacrifices; they eat the offered oblation through thee

14. All the benignant immortal gods eat the offered oblation through thee, as their mouth: mortals taste the flavour (of all viands) through thee: thou art born pure, the embryo of plants.[1]

15. Thou art associated, AGNI, by thy vigour, with those (gods): divine, well-born Agni, thou exceedest (them in strength); for the (sacrificial) food that is here prepared is, by thou power, subsequently diffused through both regions, heaven and earth.

16. The pious are they who present, as a gift, to the reciters of thy praises, an excellent cow and an excellent horse: do thou, Agni, lead both us and them to the best of abodes, (or heaven), that we and our worthy decendants may repeat the solemn prayer to thee at the sacrifice.

SUKTA II.

THE deity, and *Rishi*, and metre, the same as before.

EXALT with sacrifice, Agni, who knows all that has been born: worship him with oblations, and with ample praise; him who is well kindled, well fed, much lauded, resplendent, the conveyer of oblations, the giver of strength (to the body).

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1 Corn and other grains ripen by the heat of the sun or fire; the text has s'uchi, pure; but Sâyana's copy must have had in its place vasu, which he explains as usual, being the abode of all Sarvesham Nivâsabhutah san.

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2. The mornings and evenings, Agni, are desirous (of worshipping) thee, as cows in their stalls long for their calves: adored of many, thou, self-controlled, art verily spread through the sky: thou (art present at all) the sacred rites of men, and shinest brightly by night.

3. The gods have stationed at the root of the world,[1] that Agni who is of goodly apperance; the pervader of heaven and earth; who is to be known as a car (to convey men to their wishes); who shines with pure radiance, and who is to be honoured as a friend amongst mankind.

4. They have placed him in his solitary dwelling, who is shedding moisture upon the earth; resplendent as gold,[2] traversing the firmament, animate with flames; and pervading the two parents (of all things, heaven and earth), like refreshing water.

5. May he, the presenter of oblations (to the gods), be around all sacrifices: men propitiate him with oblations and with praises, when blazing with radiant tresses[3] amongst the growing plants, and enlivening

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1 Budhne rajasah-lokasya mule; that is according to the [commentary, the altar.

2 Chandram iva surucham might seem to be preferably rendered, bright-shining like the moon; but Sàyana affirms that chandra here means gold; of which, when neuter, it is a synonyme, in the Veda.

3 Hiris'ipro vridhasànàsu jarbhurat: s'ipra has been before met with in its ordinary sense of chin, or jaw; has been explained, the nose; and one sense of the compound that here occurs is haranasilahanu, having a jaw accustomed to seize or consume; but, upon the authority of another text, s'iprà s'irshasu vitatà hiranyayih, golden locks spread on the head, Sàyana explains it here by ushnisha, a curl, or turban; vridhasànasu he explains by privardha mànaswoshadhishu, amongst growing plants.

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heaven and earth (with his sparks), like the sky with stars.

6. Thou, Agni, art he who, for our good, art possessed of riches: kindled by us, blaze as the liberal donor of wealth to us, render heaven and earth propitious to us, so that divine Agni, (the gods) may partake of the oblations of the institutor of the rite.

7. Bestow upon us, Agni, infinite possessions: grant us thousands (of cattle and dependants): open to us, for thy reputation, the doors of abundance: make heaven and earth, propitiated by sacred prayer, favourable to us, and may the mornings light thee up like the sun.

8. Kindled at the beautiful dawn, (Agni) shines with brilliant lustre, like the sun; adored by the hymns of the worshipper, Agni, the king of men,[1] (comes as) an agreeable guest to the institutor of the sacrifice.

9. Amongst men our praise, Agni, celebrates thee who art first amongst the greatly-splendid immortals; (may it be to us) as a milch cow spontaneously yielding at sacrifices to the worshipper, infinite and multiform (blessings according to his) desire.

10. May we manifest vigour among other men, Agni, through the steed and the food (which thou hast given); and may our unsurpassed wealth shine like the sun over (that of) the five classes of beings.[2]

11. Vigorous Agni, hear (our prayers): for thou art he who is to be lauded; to whom the well-born priests address (their hymns); and whom, entitled to worship,

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1 Raja visàm, king, or master of the Visas or people.

2 Pancha-krishtishu, janeshu, men; according to the Scholiast, the four castes and the Nishàdas.

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and radiant in thime own abode, the offerers of the oblation approach, for the sake of never-failing prosperity.

12. Agni, knowing all that is born, may we, both adorers and priests, be thine for the sake of felicity; and do thou bestow upon us wealth of dwellings, of cattle, of much gold, of many dependants, and virtuous offspring.

13. The pious are they who present, as a gift, to the reciters of thy praise, an excellent cow and an elegant horse: do thou Agni, lead us and them to the best of abodes, (or heaven), that we and our worthy descendants may repeat the solemn prayer to thee at the sacrifice.

SUKTA III.

The divinities are the A'pris;[1] the metre is Trishtubh, except in the seventh stanza, in which it is Jagati.

AGNI, the well-kindled, place upon (the altar of) the earth, stands in the presence of all beings; the invoker (of the gods), the purifier, the ancient, the intelligent, the divine: Let the venerable Agni minister to the gods.

2. May the bright Naras'ansa,[2] illumining the receptacles (of the offering), making manifest by his greatness the three radiant (regions), and diffusing the oblation at the season of sacrifice with butter- dispensing purpose, satisfy the gods.

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1 See Hymns xiii. vol. i. p. 34; and CXLII. CLXXXVIII. pp. 71, 195, in this volume.

2 In the preceding Suktas, Tanunapat is the second personification of Agni addressed: he is here omitted.

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3 Agni, who art the venerable I'lita, do thou, with mind favourably disposed towards us, offer today sacrifice to the gods, before the human (ministrant priest): as such, bring hither the company of the Maruts, the undecaying Indra, to whom, seated on the sacrsd grass, do you priests offer worship.

4. Divine grass,[1] let the *Vasus*, the *Viswadevas*, the adorable *A'dityas*, sit upon his flourishing, invigorating well-grown, sacred grass, strewn for the sake of wealth upon this altar, and sprinkled with butter.

5. Let the divine doors, spacious and easily accessible, and to be saluted with prostrations, be set open; let them be celebrated as expansive, uninjurable, and conferring sanctity upon the illustrious class (of worshipper), possessed of virtuous progeny.

6. In regard of our good deeds, Day and Night, perpetually reverenced, are interweaving in concert, like two famous female weavers,[2] the extended thread, (to complete) the web of the sacrifice, liberal yielders (of rewards) containers of water.

7. Let the two divine invokers of the gods,[3] the first (to be revernced), most wise, sincerely worshiping with sacred texts, most excellent in form, offering homage to the gods in due season, present oblations in the three high places upon the navel of the earth.[4]

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1 The Barhish, or a personification of Agni, here as in the preceding.

2 Vayyeva ranvite are explained by the Scholiast, vayya iva vanakusale iva sabdite, stute.

3 The personified fires of earth and the firmament, under the character of two ministering priests, according to the Scholiast.

4 That is, as usual, the altar: the three high places, sanushutrishu, are the three sacred fires; Garhapatya, A'havaniya, and Dakshina.

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8. May the three goddesses, Saraswati, perfecting our understanding, the divine Ilá, and all-impressive Bhárati, having come to our dwelling, protect this faultless rite, (offered) for our welfare.

9. May a tawny-hued, well-grown (son), the bestower of food, active, manly, a worshipper of the gods, be born: may TWASHTRI prolong for us a continuous (line of) progeny, and may the food[4] of the gods come also to us.

10. May Agni, who is Vanaspati, approving (of our rite), approach; and by his especial acts fully dress the victim:[1] may the divine immolator[2] convey the burnt-offering to the gods, knowing it to have been thrice consecrated.[3]

11. I sprinkle the butter, for butter is his birthplace; he is nourished by butter; butter is his radiance: Agni, showerer (of benefits), bring the gods to the offered oblation; exhilarate them; convey to them the offering that has been reverently sanctified.[4]

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1 Agnir-havih Sudayàti pra dhibhih is explained by the Scholiast, Agni, who is the supporter, or the instrument of cooking or maturing fitly, cooks the oblation of the nature of the victim with various acts, which are the means of cooking; he dresses the oblation, not under-dressing nor over-dressing it; Agnih pàkàdhàro havih pas'urupam karmaviseshaih pàkasàdhaniah prakarshena sudayàti kshàrayati-apàkàdhikapàkàdiràhityena havih pachati.

2 Daivyah samità: the latter usually denotes the person who kills the victim: Agni is elsewhere called, perhaps only typically, the immolator of the gods,—devànàm samità.

3 Tridhà samaktam, thrice anointed or sprinkled; the three rites or ceremonies are termed upastarana, avadàna, abhighàrana.

4 Yajur-Veda, XVII. 88. Mahidhara renders dhàma by dwelling, or radiance; and purposes, as an alternative, to apply the last member of the stanza to the Adhwaryu; Priest, bring

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SUKTA IV

AGNI is the deity; Somahuti, of the race of Bhrigu, the *Rishi* the metre is *Trishtubh.*

I INVOKE, on your behalf, the resplendent, the sinless Agni the guest of mortals, the accepter of (sacrificial) food who, knowing all that has been born, is like a friend, the supporter (of all beings), from men to gods.

2 The Bhrigus, worshipping Agni, have twice made him manifest: (once) in the abode of the waters, and (once) amongst the sons of men:[1] may that Agni, the sovereign of the gods mounted on a rapid courser, ever overcome all (our foes).

3. The gods, intending to dwell (in heaven), left, as a dear friend amongst the human races, that Agni, who, present in the chamber of sacrifice, is bounteous to the donor of offerings, and shines on the nights when he is wished for.[2]

4. The cherishing of Agni is as agreeable as (the cherishing) of one's self: (pleasant) is his appearance, when spreading abroad, and consuming (the fuel): he brandishes his flame amongst the bushes, as a chariot-horse lashes with his tail.

5. Whose greatness my colleagues loudly extol: who has manifested his real form to the priests: who

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higher Agni to the oblation; exhilarate him; (and say to him), showerer (of blessings), convey the consecrated oblation (to the gods.

1 As lightning in the firmament, and as culinary fire on earth.

2 Didayad-usatir-urmyà: usatih, the commentator explains kàmayamànàh, being to be desired; and urmyà, ratrih, nights; which he renders, all nights, or the whole night,—sarvàsu ràtrishu dipyatè; or sarvararirà dipayati, he shines on all nights, or he lights up all the nights.

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is recognised at oblations by his variegated radiance, and who, though frequently growing old, again becomes young.

6. Who shines amidst the forests, as if satisfying himself (with food): who (rushes alone), like water down a declivity, and thunders like a chariot (of war: dark-pathed, consuming, yet delightful, he is regarded like the sky smiling with constellations.

7. He who is in many places; who spreads over the whole earth, like an animal without a herdsman, that goes according to its own will; AGNI, the bright-shining, consuming the dry bushes, by whom the pain of blackness (is inflicted on the trees), entirely drinks up (their moisture).

8. Verily thy praise has been recited (by us) at the third (daily) sacrifice, as it was in the repetition of thy first propitiation: give us, AGNI, ample and notorious food, posterity, riches, such as may be the support of numerous dependants.

9. By thee, (AGNI), may the GRITSAMADAS, repeating thy praise, become masters of the precious secret (treasures); so that they may be possessed of excellent dependants, and be able to resist (their) enemies; and do thou give to (thy) pious worshippers and to him who glorifies (thee), such (abundant) food.

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SUKTA V.

THE deity and Rishi are the same; the metre is *Anushtubh.*

AN invoker (of the gods),[1] our instructor and protector, has been born for the preservation of our patrons:[2] may we, possessed of (sacrificial) food, be able to acquire worshipful, conquerable, and manageable riches.

2. In whom, as conductor of the sacrifice,[3] the seven rays are manifested, and who, as a human *Potri*, officiates in the eighth place to perfect every divine (rite).

3. Whatever (offerings the priest) presents, whatever prayers he recites, he, (AGNI), knows them all: he comprehends all priestly acts, as the circumference (includes the spokes) of a wheel.

4. The pure regulator (of the sacrifice)[4] is born verily together with the holy act: the wise (worshipper) performs all his, (Agni's), prescribed rites in succession, as the branches spring (from a common stem).

5. The sister fingers, which are the milch kine of the Mothers, are those which accomplish his, (Agni's), worship; and in various ways are combined for this purpose through the three (sacred fires).

6. When the sister (vessel), bearing the clarified

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1 Hotri: in this, and the following stanzas, Agni is addressed, as identified with, or personified by, several of the individual priests employed at sacrifices.

2 Pitribhyah utaye, for protection to the Pitris: the Scholiast interprets pitri here by pàlaka, or Yajamàna, the patron, or institutor of the sacrifice.

3 Netri, and presently afterwards Potri, two of the sixteen priests: the seven rays are here explained to mean, the seven priests, engaged in their respective functions.

4 The Prasàstri whose duty it is, by appropriate acts, to obviate all obstructions to a sacrifice.

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butter, if placed near the maternal (altar), the *Adhwaryu* rejoices at their approach, like barley (at the fall of) rain.

7. May he, the ministering priest,[1] discharge the office of priest at his own ceremony; and may we worthily repeat (his) praise, and offer (him) sacrifice.

8. And do thou, Agni, (grant), that this wise (worshipper) may worthily offer (worship) to all the adorable (divinities), and that the sacrifice which we offer may also be perfected in thee.

SUKTA VI.

THE deity and the *Rishi* are the same: the metre is *Gáyatri.*

AGNI, accept this my fuel, this my oblation; listen, well pleased, to my praises.

2. May we propitiate thee, Agni, by this (oblation): grandson of strength, (who art) gratified by prompt sacrifice,[2] (may we please thee), well-born, by this hymn.

3. Granter of riches, may we, thy worshippers, propitiate thee, who are desirous of (sarrificial) wealth, and deserving of laudation, by our praises.

4. Lord of wealth, giver of wealth, possessor of riches, who art wise, understand (our prayers), and scatter our enemies.[3]

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1 The Ritwij, or a priest in general, in which capacity Agni is invited to officiate for himself,

2 Aswamishte-vyápakayajna, whose rites are expanding; or ásu, quick, tadichchhati, he wishes for quick or prompt worship.

3 Yajur-Veda, xii. 43; the explanation is the same, only the ellipse following understand, is filled up by abhimatam, wish, desire.

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5. (For thou art) he (who gives) us rain from heaven; he (who gives) us undecaying strength, he (who gives) us infinite (abundance of) food.

6. Youngest (of the gods), their messenger, their invoker, most deserving of worship, come, upon our praise, to him who offers (thee) adoration, and is desirous of (thy) protection.[1]

7. Sage Agni, thou penetratest the innermost (man), kowing the birth of both (the worshipper and the worshipped); like a messenger favourable to men, especially to his friends.

8. Do thou, Agni, who art all-wise, fulfil (our desires): do thou, who art intelligent, worship (the gods) in order; and sit down on this sacred grass.

SUKTA VII.

Deity, *Rishi*, and metre, as before.

YOUNGEST (of the gods), Agni, descendant of Bhârata,[2] granter of dwellings, bring (to us) excellent, splendid, and enviable riches.

2. Let no enemy prevail against us, whether of god or man; protect us from both such foes.

3. Let us, through thy favour, overwhelm all our foes, like torrents of water.

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1 Ilánáya-pujayitre, to the worshipper; avasyave-swarakshana-michchhate, to him who wishes his own preservation.

2 Bhârata, according to Sàyana, means sprung from the priests—bharatâ-ritwija, produced by their rubbing the sticks together.

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4. Purifier, Agni, holy, adorable, thou shinest exceedingly when (thou art) worshipped with (oblations of) butter.

5. Agni, descendant of Bhârata, thou art entirely ours, when sacrificed to with pregnant kine, with barren cows, or bulls.[1]

6. Feeder upon fuel,[2] to whom butter is offered, (thou art) the ancient, the invoker of the gods, the excellent, the son of strength, the wonderful.

SUKTA VIII.

THE deity and *Rishi* are the same, as is the metre, except in the last stanza, in which it is *Anushtubh*.

PRAISE quickly the yoked chariot of the glorious and munificent Agni, like one who is desirous of food.

2. Who, sagacious, invincible, and of graceful gate, destroys, when propitiated, his foe, for him who presents (offerings.)

3. Who, invested with radiance, is glorified, morning and evening, in (our) dwellings: whose worship is never neglected.

4. Who, many-tinted, shines with radiance, like the sun with (his) lustre, spreading (light) over (all) by his imperishable (flames.)

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1 Vas'âbhir-ukshabhih-ashtápadibhirâhutah, offered or sacrificed to with barren cows, vasá; with bulls, uksha; and with eight footed animals; that is, according to Sáyana, a cow with calf; but it is remarkable that these animals should be spoken of as burnt-offerings.

2 Drvannah: from dru, a tree, or timber; and anna, food.

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5. Our praises have increased the self-irradiating devouring Agni: he is possessed of all glory.

6. May we, uninjured, be secure in the protection of Agni, Indra, Soma, and the gods, and, confident in battle, overcome (our enemies.)

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SIXTH ADHYA'YA.

ANUV'AKA I. *(Continued.)*

SUKTA IX.

THE deity and *Rishi* are the same; the metre *Trishtubh*.

MAY Agni, the invoker (of the gods), the intelligent, the resplendent, the radiant, the very powerful; he who knows (how to maintain) his rites undisturbed; who is steady in (his own) place, and is the cherisher of thousands, sit in the station of the invoking priest.[1]

2. Showerer (of benefits), Agni, be thou our messenger (to the gods); our preserver from evil; the conveyer to us of wealth; the protector of our sons and grandsons, and of our persons; understand (our prayer), ever heedful and resplendent.

3. We adore thee, Agni, in thy loftiest birth-(place), and with hymns in thine inferior station:[2] I worship that seat whence thou hast issued: the priests have offered thee, when kindled, oblations.

4. Agni, who art the chief of sacrificers, worship (the gods) with the oblation, and earnestly commend to them the (sacrificial) food that is to be given (them) for thou, indeed, art the sovereign lord of riches; thou art the appreciator of our pious prayer.

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1 Hotrishadane, in place convenient for pouring the butter on the fire, or near to the Uttara-vedi, the north alter; or considering the fire itself to be introduced upon the altar; Mahidhara explains it in the same manner, Yajur-Veda, VI. 36.

2 That is, Agni is worshipped in heaven as the sun; in the firmament as lightning; and as the sacrificial fire kindled on the altar; the same occurs in the Yajush, XVII. 75.

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5. Beautiful Agni, the two dwelling-places (heaven and earth) of thee, who art born day by day, never perish: confer upon him who praises thee (abundant) food, and make him the master of riches, (supporting) virtuous offspring.

6. Do thou, with this (thy) host (of attendants), be of good promise to us: do thou, the especial worshipper of the gods, their unassailable protector, as well as our preserver, light up (all) with shining and affluent well-being.

SUKTA X.

Deity, *Rishi*, and metre, as before.

THE adorable Agni, the first (of the gods), and their nourisher when kindled by man upon the altar; he, who is clothed in radiance, is immortal, discriminating, food-bestowing, powerful; he is to be worshipped.

2. May Agni, who is immortal, of manifold wisdom, and wonderful splendour, hear my invocation, (preferred) with all laudations: tawny, or red, or purple horses draw his car; he has been borne in various directions.

3. They have generated (Agni) when soundly sleeping on his upturned (couch):[1] that Agni who is an embryo in many (vegetable) forms, and who, (rendered manifest) by the oblati[on] abides conscious in the night unenveloped by draknes[s]

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1 Uttânâyam sushutam, on the lower of the two sticks which are rubbed together.

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4. I offer oblations with butter to Agni,[1] who spreads through all regions, vast, expanding, with all-comprehending form,[2] nourished (with sacrificial) food, powerful, conspicuous.

5. I offer oblations to Agni, who is present at all (sacrifices);[3] may he accept (them), offered with an unhesitating mind, (to him) who is the refuge of man, endowed with any form that may be desired, blazing with a radiance (that it is) not (possible) to endure.

6 Overpowering (thy foes) with lustre, mayest thou recognize thy portion: may we, having thee for our messenger, recite (praise) like Manu: desiring wealth, I offer oblation with the sacrificial ladle and with praises, to that entire Agni, who rewards (the worshipper) with the sweet (fruit) of the sacrifice.

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1 Jigharmy-agnim havishá ghritena: the Yajush, XI. 23, reads it, â twâ jigharmi manasâ ghritena, I sprinkle thee with butter, with a believing mind s'raddhâyuktena chittena.

2 Prithum tiraschâ vayasâ vrihantam: Mahidhara connects the two first, and renders them, vast with crooked-going or undulating radiance: th. two last he interprets, augmenting with smoke: other interpretations are given, but they are not more intelligible than that of the text.

3 This verse is also in the Yajush, XI. 24 and from Kâtyayana, a direction is given for its use and that of the preceding: they are to be repeated together, but the first half of stanza four is to be repeated with the second half of stanza five, and the first half of stanza five with the second half of stanza four: as the sense of the line stops with the half-stanza, there is no obscurity of meaning from the process, but it shows that more attention is paid to the manner than the matter of the recitation.

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SUKTA XI.

The deity is Indra; the Rishi as before; the metre is a species of Trishtubh, entitled Virat-sthâna, except in the last verse in which it is in the usual form.

INDRA, hear (my) invocation; disregard it not: may we be (thought worthy) of the gift of thy treasures: these oblations, designed to obtain wealth, flowing (abundantly) like rivers, bring to thee augmented vigour.

2. Indra, hero, thou hast set free the copious (waters) which were formerly arrested by Ahi, and which thou hast distributed: invigorated by hymns, thou hast cast down headlong the slave, conceiting himself immortal.

3. Indra, hero, these brilliant (laudations), in (the form of) hymns, in which thou delightest, and in (that of) the praises uttered by the worshippers[1] by which thou art gratified, are addressed to thee, to bring thee (to our sacrifice).

4. We are invigorating thy brilliant strength (by our praises), and placing the thunderbolt in thy hands: do thou, Indra, radiant, increasing in strength, and encouraged) by the sun, overpower, for our (good), the servile people.[2]

5. Indra, hero, thou hadst slain by thy prowess the glorified *Ahi*, hidden privily in a cave, lurking in concealment, covered by the waters in which he was abiding, and arresting the rains in the sky.

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1 Rudriyeshu stomeshu: Rudriya may be rendered, the means of giving pleasure,—sukhasâdhanabhuteshu; or Rudrâh may mean stotârah, praisers, worshippers; either is an unusual signification.

2 Dásir visah suryena sahyâh: the two first the Scholiast renders by, upakshapayatrih, or âsurih prajâh, people interrupting religious rites, or of the race of Asuras: Suryena he renders by prerakena, urger, instigator, as if it were an adjective.

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6. We glorify, Indra, thy mighty (deeds) of old: we glorify thy (more) recent exploits: we praise the thunderbolt, shining in thine arms, and we celebrate the horses, the signs of (Indra as) the sun.[1]

7. Thy swift horses, Indra, have uttered a loud sound, announcing rain: the level earth anxiously expects its fall, as the gathering cloud has passed.

8. The cloud, not heedless (of its office,) is suspended in the sky); resonant with maternal (waters), it has spread about: (the winds), augmenting the sound in the distant horizon, have promulgated the voice uttered by Indra.

9. The mighty Indra has shattered the guileful Vritra, reposing in the cloud: heaven and earth shook, alarmed at the thundering bolt of the showerer.

10. The thunderbolt of the showerer roared aloud, when (Indra), the friend of man, sought to slay the enemy of mankind.[2] Drinking the *Soma* juice, he, (Indra), baffled the devices of the guileful *Dánava*.

11. Drink hero, Indra, drink the *Soma*: may the exhilarating juices delight thee: may they, distending thy flanks, augment thy prowess), and in this manner may the replenishing effused libation satisfy Indra.

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1 Hari suryasya ketu, the two horses, the signs of the sun; but the Scholiast proposes to explain surya by instigator or heroic,—sushtu prerakasya: or su-viryasya, as indicating Indra: or it may mean, of Indra, identical with Surya, Suryàtmanah Indrasya.

2 Amânusham yan mânusho nijurvit, when the man, or as Sáyana explains it, the benefactor of man, manushyânâm hitakâri, destroyed the no-man that is, the manushyânám-ahitam, not friendly to man: which is, probably, a correcter reading than the manushyánâm rahitam, of the printed text.

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12. May we, thy pious (worshippers), abide in thee: approaching thee with devotion, may we enjoy (the reward of) our adoration: desirous of protection, we meditate thy glorification: may we ever be (thought worthy) of the gift of thy treasures.

13. May we, (through) thy (favour), Indra, be such as those are, who, desirous of thy protection, augment (by their praises) thy vigour: divine (Indra), thou grantest the wealth which we desire, (the source of) great power and of (numerous) progeny.

14. Thou grantest a habitation; thou grantest us friends; thou grantest us, Indra, the strength of the Maruts: the winds,[1] who, propitious and exulting, drink copiously of the first offering (of the *Soma* juice).

15. Let those[2] in whom thou art delighted repair (to the libation), and do thou, Indra, confiding, drink the satiating *Soma:* liberator (from evil), associated with the mighty and adorable (Maruts), augment our prosperity, and (that of) heaven.[3]

16. Liberator (from evil) they who worship thee, the giver of happiness with holy hymns, quickly become great: they who strew the sacred grass (in

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1 Vâyavah, the Scholiast adds, may be put honorifically for Vâyu, in the singular, of whom it is said, that he is the first drinker of the Soma; Vayur-hi somasya agrapàtà.

2 Yeshu may apply either to the Maruts or to the Soma;—may those Maruts or those Soma juices, in which thou delightest.

3 Asmàntsu pritswà tarutra avarddhayo dyàm brihadbhir arkaih the sense is not very obvious: Sayana explains pritsu as the qualification of avarddhaya, increase, that is, with children, cattle, and the like in consequence of which prosperous condition, men can offer sacrifices, whence heaven thrives: arkaih is for archaniyaih, to be adored, the Maruts, understood.

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honour of thee) are protected by thee, and, together with their families, obtain (abundant) food.

17. Indra, hero, exulting in the solemn *Trikadruka*[1] rites, quaff the *Soma* juice, and repeatedly shaking it from thy beard, repair, well pleased with thy seeds, to the drinking of the effused libation.

18. Indra, hero, keep up the strength where with thou hast crushed Vritra, the spider-like son of *Danu*,[2] and let open the light to the *A'rya* : the *Dasyu* has been set aside on thy left hand.

19. Let us honour those men, who, through thy protection, surpass all their rivals, as the *Dasyus* (are surpassed) by the *A'rya* : this (hast thou wrought) for us : thou hast slain Viswarupa, the son of Twashtri, through friendship for Trita.[3]

20. Invigorated (by the libation) of the exulting Trita, offering thee *Soma*, thou hast annihilated Arbuda : Indra aided by the *Angirasas*, has whirled round his bolt as the sun turns round his wheel,[4] and slain Bala.

21. That opulent donation, which proceeds, Indra,

---

1 The Trikadrukas are said, by the commentator, to denote three days, or celebrations of the ceremonial, termed abhiplava ; ábhiplavikeshu ahah-su, called severally, Jyotish, Gauh, A'yus : the text designates them as ugreshu, fierce, angry ; but the Scholiast here explains ugra to mean, having praises and prayers,—bahu stotraśás'travat.

2 Dánum aurnavábham : Sáyana considers the latter to be the same as aurnanábham ; or that it may be composed of aurna, a spider, and ábhá, resembling.

3 Trita, in this and the next stanza, is said to be a Maharshi.

4 Suryo na chakram ; or na may be used in a negative sense, and the phrase imply, when the sun did not turn his wheel, or stood still through fear of the Asura : or again, it may mean, that Indra whirled the wheel like the sun, having taken one of the wheels of the sun's chariot as a weapon against Bala.

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from thee, assuredly bestows upon him who praises thee the boon (which he desires): grant it to us, thy praises; do not thou, whoart the object of adoration,[1] disregard (our prayer): so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

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1 Máti dhag bhago no; Sáyana renders, Bhujaniyastwam asmákam kámàn mà dâkshih, thou, who art adorable, consume not our desires: Yâska separates the two last words, as, bhago no astu, may fortune be to us.—Nir. 1. 7.

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ANUVA'KA II.

SUKTA I. (XII)

Deity, *Rishi*, and metre, as before.

HE, who as soon as born, is the first (of the deities); who has done honour to the gods by his exploits;[1] he, at whose might heaveu and earth are alarmed, and (who is known) by the greatness of his strength, he, men,[2] is Indra.

---

1 Who has preserved or protected them: or has surpassed them: pratyarakshad atyakràmad-iti và.—Yàska, X. 10· the whole of this hymn occurs, with one additional stanza, in the Atharva-Veda, xx. 34; to which, by the more modern character of its style, it more properly belongs: its construction is in striking contrast for intelligibility with the more ordinary elliptical and obscure construction of the Suktas by which it is preceded and followed.

2 Sa janása Indra; janáso jáná, he asuráh, the Scholiast thus explaining jana; but this has reference, it is supposed, to a curious legend, which is somewhat variously related, although to the same general purport: according to one version, Gritsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament, and on earth; the two Asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating that he was not Indra: another version states, that when Indra and the gods were present at a sacrifice celebrated by Vainya, Gritsamada was one of the officiating priests; the Asuras came to the spot to kill Indra, who, assuming the likeness of Gritsamada, went away without question: when the assembly broke up, and Gritsamada went out, the Asuras, who had been lying wait, considered him to be Indra, and were about to fall upon him, when he diverted them from their purpose by reciting this hymn, showing that Indra was a different person: a third story is, that Indra came alone to the sacrifice of Gritsamada, and being, as before, waylaid by the

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2. He, who fixed firm the moving earth; who tranquillized the incensed mountains;[1] who spread the spacious firmament; who consolidated the heaven; he men, is Indra.

3. He, who having destroyed Ahi, set free the seven rivers; who recovered the cows detained by Bala; who generated fire in the clouds; who is invincible in battle; he, men, is Indra.

4. He, by whom all these perishable (regions) have been made; who consigned the base servile tribe to the cavern; who seizes triumphant the cherished (treasures) of the enemy as a hunter (strikes) his prey; he, men, is Indra.

5. He, whom, terrible, they ask for, (saying), Where is he? or, verily, they say of him, he is not (in any one place); but who, inflicting (chastisement,) destroy the cherished (treasures) of the enemy; in him have faith; for he, men, is Indra.

6. He, who is the encourager of the rich, and of the poor, and of the priest, who recites his praise, and is a suppliant; who, of goodly features, is the protector of him, who, with ready stones, expresses the *Soma* juice, he, men, is Indra.

7. He, under whose control are horses and cattle, and villages, and all chariots; he who gave birth to the

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Asuras, assumed the person of the Rishi, and coming forth, returned to Swarga; after waiting some time, the Asuras entered the chamber of sacrifice, and laid hold of Gritsamada, conceiving that Indra had assumed his person, until they were persuaded of their mistake by the repetition of this Sukta: the legend, as before stated, is briefly alluded to in the Mahábhárata.

1 Yah parvatân prakupitán aramnát; the Scholiast says he quieted the mouniains, going hither and thither, as long as they had wings; Indra cut them off.

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sun and to the dawn: and who is the leader of the waters; he, men, is Indra.

8. Whom (two hosts), calling and mutually encountering, call upon;[1] whom both adversaries, high and low, (appeal to); whom two (charioteers), standing in the same car,[2] severally invoke; he, men, is Indra.

9. Without whom men do not conquer; whom when engaged in conflict, they invoke for succour; he, who is the prototype of the universe and the caster down of the unyielding; he men, is Indra.

10. He, who with the thunderbolt has destroyed many committing great sin, and offering (him) no homage; who grants not success to the confident; who is the slayer of the *Dasyu*; he, men, is Indra.

11. He, who discovered S'ambara dwelling in the mountains for forty years; who slew Ahi, growing in strength, and the sleeping son of Danu;[3] he, men, is Indra.

12. He, the seven-rayed,[4] the showerer, the powerful, who let loose the seven rivers to flow; who, armed with the thunderbolt, crushed Rauhina when scaling heaven; he, men, is Indra.

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1 Yam krandasi sanyati vihvayete; whom, crying aloud, encountering (two), invoke; there is no substantive; Sáyana proposes, rodasi, heaven and earth; or dwe sene, two armies.

2 Here again a substantive is wanting; the Scholiast supplies rathinau, two charioteers, or Agni and Indra.

3 Sàyana considers, ahi, the slayer, ahantàram, and dánum, son of Danu, to be epithets of Sambara.

4 The seven rays, rasmayah, are here said to imply the seven forms of Parjanya, or Indra, as the rain-cloud; or seven kinds of rain-clouds, severally named in the Taittiriyàranyaka.

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13. He, to whom heaven and earth bow down; he, at whose might the mountains are appalled; he who is the drinker of the *Soma* juice, the firm (of frame), the admant-armed, the wielder of the thunderbolt; he, men, is Indra.

14. He, who protects (the worshipper) offering the libation, or preparing (the mixed curds and butter), repeating his praise and soliciting his assistance; he, of whom the sacred prayers, the (offered) *Soma* juice, the (presented sacrificial) food, augment (the vigour); he, men, is Indra.

15. Indra, who art difficult of approach; thou, verily, art a true benefector), who bestowest (abundant) food upon him who offers the libation, who prepares (the mixed curds and butter): may we, enjoying thy favour, blessed with progeny, daily repeat (thy praise) at the sacrifice.

SUKTA II. (XIII).

The deity, Rishi, and metre, are the same.

THE season (of the rains) is the parent (of the *Soma* plant), which, as soon as born of her, enters into the waters in which it grows: thence it is fit for expression, as concentrating (the essence of the) water; and the juice of the *Soma* is especially to be praised (as the libation proper for Indra).

2. The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is (assigned) to all the descending (currents) to follow; and as he, who has (assigned) them (their course), thou, (Indra), art especially to be praised.

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3. One (priest) announces (the offering) that he, (the institutor of the rite) presents; another performs the act that apportions the limbs (of the victim); a third corrects all the deficiencies of either,[1] and as he, who has enjoyed these (functions), thou, (Indra), art especially to be praised.

4. Distributing nourishment to their progeny, they, (the householders), abide (in their dwellings), as if offering ample and sustaining wealth to a guest: constructing (useful works, a man) eats with his teeth the food (given him) by (his) protector,[2] and as he, who has enjoyed these (things to be done), thou, (Indra), art especially to be praised.

5. Inasmuch as thou hast rendered earth visible to heaven, and hast set open the path of the rivers by slaying Ahi; therefore the gods have rendered thee divine by praises, as (men) invigorate a horse by water; (and thou art (Indra), to be praised.

6. (Thou art he) who bestowest both food and increase, and milkest the dry nutritious (grain) from out the humid stalk: he, who gives wealth to the worshipper, and art sole sovereign of the universe: thou art he, (Indra), who is to be praised.

7. Thou, who hast caused, by culture, the flowering and fruitful plants) to spread over the field; who hast generated the various luminaries of heaven; and who

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1 According to Sáyana the Hotri, Adhwaryu, and Brahman, are the three priests indicated

2 Asinwan danshtraih pitur atti bhojanam; asinwan is explained by the commentator, setubandhàdikam karma kurvan, doing acts, such as building bridges, and the like; pituh is explained, as usual, pálaka; but Sáyana suggests that it may imply the fostering heaven, from which comes the rain that causes the growth of grain, for the sustenance of man.

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of vast bulk, comprehendest vast (bodies); thou art he who is to be praised.

8. Thou, who art (famed for) many exploits, put on to-day an unclouded countenance, (as prepared) to slay Sahavasu, the son of Nrimara,[1] with the sharpened (edge of the thunderbolt), in defence of the (sacrificial) food, and for the destruction of the *Dasyus*: thou art he who is to be praised.

9. Thou, for whose sole pleasure a thousand (steeds are ready); by whom all are to be fed; and who protectest the institutor (of the sacrifice); who, for the sake of Dabhiti,[2] hast cast the *Dasyus* into unfettered (captivity), and who art to be approached (by all), thou art he who is to be praised.

10. Thou art he, from whose manhood all the rivers (have proceeded); to whom (the pious) have given (offerings); to whom, doer of mighty deeds, they have presented wealth; thou art he, who hast regulated the six expansive[3] (objects), and art the protector of the five (races) that look up to thee: thou art he who is to be praised.

11. Thy heroism, hero, is to be glorified, by which, with a single effort, thou hast acquired wealth; (wherewith) the (sacrificial) food of (every) solemn and

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1 Two Asuras, of whom nothing more is particularized than the etymology of their appellations, which is perhaps not very authentic; nri, man, and mara, who kills; and saha, with, vasu, wealth.

2 Dabhiti has been named before, 1. 295, but with no further description than his being a Rishi; he is elsewhere called a Rájá; see note (a. p. 246; several of the exploits here ascribed to Indra are, in the hymn referred to, attributed to the As'wins.

3 Shad-vishtirah; they are said to be, heaven, earth, day night, water, and plants.

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constant (ceremony is provided);[1] for all (the acts) thou hast performed, thou, Indra, art he who is to be praised.

12. Thou hast provided a passage for the easy crossing of the flowing waters[2] for Turviti and for Vayya: rendering (thyself) renowned, thou hast uplifted the blind and lame Parâvrij[3] from the lowliness (of affliction): thou art he who is to be praised.

13. Possessor of riches, exert thy ability to bestow wealth upon us; for thine is great affluence: mayest thou, Indra, be disposed to grant us exceeding abund-

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1 Jàtushthirasya pre vayah sahaswato; Jàtushthira may be a proper name; when the sense will be, thou hast given (pra being put for prádáh) food for the vigorous Játushthira; but the phrase may also signify, according to Sáyana, Indra's being the occasional (játu) agent in sacrificial offerings (vayas) in relation to constant and essential ceremonies,—sthirasya baluvaso yajnádeh karmana sambandhi vayas.

2 Aramaya sarapasastaráya srutim: it would seem as if Sayana understood apas here by karma, opus; saranam apah, karma yásám; they of whom the act is going or proceeding: but this is only his etymology of apas, waters, for he presently placed his meaning beyond doubt by saying, that the persons names beheld a large river, which they were unable to cross, when they prayed to Indra, and were conveyed across by him. Turviti and Vayya have both occurred more than once.—See Index, vol. i.

3 Paráv rijam prándham s'ronam, which is the expression of S. CXII. v. 8; the latter adds chakshase etave, to see and to walk; and the Scholiast inserted, as understood, the name of Rijráswa, as the individual who was made to see; whence it followed that s'rona was the name of him who was made to walk: from his passage, however, it is clear that there was an ellipse, and that both prândha and s'rona, or blind and lame, were epithets of Paráv rij: the miracle in the earlier hymn is ascribed to the Aswins.

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ance day by day, so that, blessed with worthy descendants, we may glorify thee at (our) sacrifice.

SUKTA III. (XIV.)

The deity Rishi, and metre, as before.

PRIESTS, bring the *Soma* libation for Indra; sprinkle with ladles the exhilarating beverage: he, the hero, is ever desirous of the draught: offer the libation to the showerer (of benefits), for, verily, he desires it.

2. Priests, offer the libation to him who slew the rain-arresting Vritra, as (he strikes down) a tree with (his) thunderbolt; to him who desires it: and Indra is worthy of (the beverage).

3. Priests, offer this libation, which, like the wind in the firmament, (is the cause of rain); to him who slew Dribhika,[1] destroyed Bala, and liberated the cows; heap Indra with *Soma* juice, as an old man (is covered) with garments.

4. Priests, propitiate, by the offering of the *Soma*, that Indra, who slew Urana,[2] displaying nine and ninety arms; and hurled Arbuda down headlong.

5. Priests, offer the *Soma* libation to that Indra, who slew Swas'na, the unabsorbable Sushna, and the mutilated (Vritra); who destroyed Pipru, Namuchi, and Rudrikrâ.[3]

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1 An Asura; Bala we have had before.

2 Urana is a new name; Arbuda occurs vol. i. p. 173.

3 Sushna has often been named, and Pipru occurs more than once: see Index, vol, i. Swas'na-su-as'nâte is he who devours; but the Scholiast refers su to the verb jaghána, well-slew, and makes the name, Asna, apparently without necessity; this and

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6. Priests, present the *Soma* libation to him, who, with the adamantine (thunderbolt), demolished the hundred ancient cities of Sambara, and cast down the hundred thousand (descendants) of Varchin.[1]

7. Priests, present the *Soma* libation to him, who, slaying hundreds and thousands (of *Asuras*), cast them down upon the lap of the earth: who destroyed the assilants of Kutsa, Ayu, and Atithigwa.[2]

8. Priests, leaders (of the ceremony), may you, quickly bringing the offering to Indra, receive that (recompense) which you may desire: solenmizing the sacrifice, offer the *Soma* libation, purified by expressing to the renowned Indra.

9. Priests, offer to him the prompt (libation); lift it up, purified with water, in the laddle: well pleased he desires it from your hands; present the exhilarating *Soma* juice to Indra.

10. Priests, fill the bountiful Indra with libations, as the udder of a cow is filled with milk; so shall the adorable (Indra) fully comprehended (the liberality) of him (who desires to present the gift, and shall say (to him), I acknowledge the secret (virtue) of this my (draught).

11. Priests, fill with libations, as a granary (is filled) with barley, Indra, who is lord of the riches of

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Rudhikrá, are new names of Asuras: Namuchi has been named before, vol. i. 14: his destruction by the foam of the sea, which is a Pauránic legend, is cited by Sáyana from the Taittiriya:—apám phenena Namucheh s'irah Indra udavartayat.

1. For Sambara, see vol. i. Index; Varchin is said to have been an Asura, who reviled Indra, and was consequently destroyed, with all his children and dependants.

2 See vol. i, Index.

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heaven, of mid-heaven, of earth; and may such (pious) act be for your (good).

12. Possessor of riches, exert thy ability to bestow wealth upon us; for thine is great affluence: mayst thou, Indra, be disposed to grant us exceeding abundance, day by day, so that, blessed with worthy descendants, we may glorify thee at our sacrifice.

SUKTA IV. (XV.)

Deity, Rishi, and metre as before.

VERILY, I proclaim the great and authentic deeds of the mighty and true (Indra); of him who drank the effused juices at the *Trikadruka* rites, and in his exhilaration slew Ahi.

2. Who fixed the heaven in unsupported (space), and filled the spacious firmament, and heaven, and earth, (with light): he it is who has upheld and has made the earth renowned: in the exhilaration of the *Soma*, Indra has done these (deeds).

3. (He it is) who has measured the eastern (quarters) with measures like a chamber; who has dug with the thunderbolt the beds of the rivers, and has easily sent them forth by long-continued paths: in the exhilaration of the *Soma*, Indra has done these (deeds).

4. Encountering the *(Asuras)*, carrying off Dabhiti, he burnt all their weapons in a kindled fire, and enriched (the prince) with their cattle, their horses, and their

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chariots:[1] in the exhilaration of the *Soma*, Indra has done these (deeds).

5. He tranquillized this great river, (so that it)[2] might be crossed; he conveyed across it in safety (the sages) who had been unable to pass over it, and who having crossed, proceeded to realize the wealth they sought: in the exhilaration of the *Soma*, Indra has done these (deeds).

6. By his great power he turned to *Sindhu* towards the north:[3] with his thunderbolt he ground to pieces the waggon of the dawn, scattering the tardy enemy with his swift forces: in the exhilaration of the *Soma*, Indra has done these (deeds).

7. Conscious of the disappearance of the damsels,[4] the *(Rishi)* Parivrij, becoming manifest, stood up; the lame man overtook (them), the blind man beheld (them): in the exhilaration of the *Soma*, Indra has done these (deeds).

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1 According to the legend, the Asuras had besieged and taken the city of a royal sage, named Dabhiti, but on their retreat were intercepted and defeated by Indra, who recovered the booty, and restored it to the prince.

2 Sa in mahim dhunim eto aramnát: dhuni, according to Sáyana, is a synonyme of the Parushni, or Iravati River: see vol. i p. 88, note, from its shaking or dissipating the sins of the worshippers,—stotrinám pápáni dhunoti parushni nadi.

3 Sodancham sindhum arinát; sindhum práncham santam udunmukham akarot; he made the Sindhu, being to the east facing towards the north: there is no further explanation of the sense of the passage, and it does not appear whether, by the Sindhu, we are in this place to understand the Indus.

4 Certain girls, it is said, made sport of the blind and lame Rishi, who thereupon prayed to Indra, and recovered his sight and the use of his legs:

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8. Praised by the Angirasas, he destroyed Bala: he forced open the firm shut (doors) of the mountain; he broke down their artificial defences: in the exhilaration of the *Soma*, Indra has done these (deeds).

9. Thou hast slain the *Dasyus*, Chumuri and Dhuni, having cast them into (profound) sleep: thou hast protected Dabhiti, whilst his chamberlain[1] gained in that (contest) the gold (of the *Asuras*): in the exhilaration of the *Soma*, Indra has done these (deeds)

10. That opulent donation which proceeds, Indra, from thee, assuredly bestows upon him who praises thee the boon (that he desires): grant it to (us) thy adorers: do not thou who art the object of adoration, disregard our prayers; so that blessed with worthy descendants, we may glorify thee at this sacrifice.[2]

SUKTA V (XVI.)

Deity, *Rishi*, and metre as before.

I BEAR the libation for you to the best of the holy (gods, to be poured) on the kindled fire, (and I offer to him) fitting praise): we invoke for (our) protection the ever-youthful Indra the undecaying, the causer of decay, sprinkled (with the *Soma* libation.)

2. For without that mighty Indra, this (world) were nothing: in him all powers whatever are aggregated: he receives the *Soma* juice into his stomach, and in his body (exhibits strength and

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1 Rambhi chid atra vivide hiranyam: Rambhi is explained, vetradhàri, staff-bearer; or dauvàrika, porter, or door-keeper.

2 This verse has occurred as the last of several preceding Suktas, and is repeated in several that follow as a sort of burden.

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energy: he bears the thunderbolt in his hand and wisdom in his head.

3. Thy might, Indra, is not to be overcome by (that of) heaven and earth; nor is thy chariot (to be stopped) by oceans or by mountains: no one can escape from thy thunderbolt, when thou traversest many leagues with rapid (horses).

4. All men offer worship to that adorable, powerful, and munificent (Indra), who is associated (with praise): therefore, (do thou), who art liberal and most wise, worship him with oblations; and drink, Indra, the *Soma*, together with the Sun, the showerer (of benefits).[1]

5. The juice of the gratifying and exhilarating (*Soma*), the exciter (of) those who drink it, flows to the showerer (of benefit), the dispenser of food, for his beverage: the two priests, the sprinklers of the oblation; and the stones (that express the juice), offer to the best (of the deities), the *Soma*, the shedder (of blessings.)[2]

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1 Vrishabhena bhànunà: the Scholiast renders bhànu by Agni, fire.

2 The main object of this and the succeeding stanza appears to be the exemplification of the various modifications of meaning, of which the words vrishán and vrishabha are susceptible; the Soma juice, which is vrishan, flows (to) vrishabha, Indra, who is also vrishabhànna: the two priests, the Adhwaryu and Pratisthàtri, it is said, are both vrishabhas; so are the stones used to bruise the Soma plant; and the Soma juice is vrishana; so the thunderbolt is vrishà; the car is vrishà; the horses, vrishanau; the weapons vrishabháni; the Soma is vrishan; and Indra and the Soma are both designated vrishabha: these different forms, vrishan, vrishana, vrishabha, are from the radical vrish, to rain; and imply raining, shedding, showering, sprinkling, literally; or bestowing freely or liberally, when used, as they most commonly are in a figurative sense.

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6. Thy thunderbolt, Indra, is the rainer (of bounties); thy chariot, the showerer (of blessings); thy two horses, the shedders (of desire); thy weapons, the diffusers (of wishes); thou reignest, showerer (of benefits), over the inebriating beverage, the sprinkler (of delight): satiate thyself, Indra, with the good-diffusing *Soma*.

7. Victorious in battle, (through) thy (favour) I approach thee, who art gratified by praise, in sacred rites with prayer, as a boat (to bear me over misfortune): may Indra listen attentively to these our words: we pour out libations to Indra, (who is a receptacle) of treasure, as a well (is of water).

8. Conduct us beforehand away from evil, as a cow grazing in a meadow leads her calf (out of peril): may we, S'atakratu, envelop thee, if but once, with acceptable praises, as youthful husbands (are embraced) by their wives.

9. That opulent donation which proceeds, Indra, from thee, assuredly bestows upon him who praises thee, the boon (that he desires): grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

SUKTA VI. (XVII.)

THE deity and *Rishi* as before; the metre of the two last stanzas is *Trishtubh*; of the rest, *Jagati*.

ADDRESS, worshippers, after the manner of *Angiras*, a new (hymn) to that Indra, whose withering (energies) were developed of old; who, in the exhilaration

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of the *Soma*, forced open the obstructed and solid clouds.[1]

2. May that (Indra) be (exalted), who, manifesting his energy, exerted his might for the first drinking of the *Soma*; a hero, who in combats protected his own person, and by his greatness sustained the heaven upon his head.

3. Verily, Indra, thou hast displayed thy first great prowess, when (propitiated) by the prayer (of the worshipper), thou hast put forth thy withering (vigour) in his presence: and when the congregated enemies (of the gods), hurled down by thee in thy chariot, drawn by thy horses, fled, scattered.

4. He indeed, the ancient Indra, making himself by his might sovereign over all worlds, became supreme over (all); and thenceforth sustaining heaven and earth, he overspread them with effulgence, and, scattering the malignant glooms, he prevaded (all things.)

5. By his strength he fixed the wandering mountains; he directed the downward course of the waters; he upheld the earth, the nurse (of all creatures); and by his craft he stayed the heaven from falling.

6. Sufficient was he for (the protection of) this (world), which he, its defender, fabricated with his two arms for the sake of all mankind, over whom, he was supreme by his wisdom; whereby, (also), he the loud-shouting, having struck Krivi[2] with the thun-

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1 Yad-gotrâ, for gotrâni, clouds; from go, water, and trâ, to preserve or contain: or gotra may mean, herds of cattle, the cows of the Angirasas recovered by Indra.

2 An Asura.

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R 294.1 DVT-R.2:2

derbolt, consigned him to (eternal) slumber on the earth.

7. As a virtuous (maiden), growing old in the same dwelling with her parents, (claims from them her support),[1] so come I to thee for wealth: make it conspicuous, measure it, bring it (hither), grant (a sufficient) portion for my bodily sustenance, (such as that) wherewith thou honourest (thy worshippers.)

8. We invoke thee, Indra, the bestower of enjoyment: thou grantest food, Indra, (in requital of pious) works; protect us, Indra, with manifold protections; Indra, showerer (of benefits), render us affluent.

9. That opulent donation which proceeds Indra, from thee assuredly bestrows upon him who praises thee the boon that he desires: grant (it) to (us) thy adorers: do not thou who art the object of adoration, disregard our prayers: so that blessed with worthy descendants, we may glorify thee at this sacrifice.

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SUKTA VII. (XVIII).

The deity, and *Rishi*, as before; the metre, *Trishtubh*.

A LAUDABLE and pure sacrifice[2] has been instituted at dawn; having four pairs (of stones for bruising the

1 Amájur-iva pitroh sachà sati samànat: amájuh is explained by Sáyana, living at home during life; sati he renders, daughter, duhitá: the point of comparison, her claiming her portion, is supplied by the commentator but the possibility of a daughter's being so situated intimates a probability that infant marriages were not at this time considered imperative.

2 Prátá ratho navo yoji-ratho-ranhanád yajnah: the word ratha, as derived from ranha, to go, is said to mean here, worship, sacrifice: it may have, however, its more usual meaning of a

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Soma; three (tones of prayer); seven metres, and ten vessels; beneficial to man, conferring heaven, and sanctifiable with solemn rites and praises.

2. That (sacrifice) is sufficient for him (Indra), whether (offered) for the first, the second, or the third time:[1] it is the bearer (of good) to man: other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies.)[2]

3. I harness quickly, and easily the horses to the car of Indra for its journey, by new and well-recited prayer: many wise (worshippers) are present here; let not other institutors of sacred rites tempt thee (away.)

4. Come, Indra, when invoked, with two horses, or with four, or with six, or with eight, or with ten,[3] to drink the *Soma* juice: object of worship, the juice is poured out: do no wrong (to the libation).

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chariot, in which case the other words and phrases are to be adapted to the signification: the chariot has been harnessed, ayoji; provided with four yokes, chatur-yuga; three whips, trikas'a; seven reins, saptarasmi; and ten sides or faces, 'dasa aritra; such a chariot is to be understood, figuratively, as a conveyance to Swarga, in which sense it is also applicable to yajna sacrifice.

1 Alluding to the three daily sacrifices.

2 The terms, anyasyàh, anye, and anyebhih, of another, others, with others, have no substantives expressed; the nouns of text are supplied from the Scholiast, except in the last, which he renders by Indra, and other deities,—Indrádibhih devair sangachchate.

3 Although the horses of Indra are properly but two, yet, from their supernatural faculties, they may multiply themselves without limit, so says the Scholiast.

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5. Come to our presence, Indra, having harnessed thy car with twenty, thirty, or forty, horses; or with fifty well-trained steeds; or with sixty or with seventy, Indra, to drink the *Soma* juice.

6. Come, Indra, to our presence, conveyed by eighty, ninety, or a hundred horses: this *Soma* has been poured into the goblet, Indra, for thy exhilaration.

7. Come hither, Indra, (having heard) my prayer: yoke thy two univdrsal steeds to the pole of thy chariot: thou hast been the object of invocation in many ways by many (worshippers) but now, hero, be exhilarated in this (our) sacrifice.

8. Never may my friendship with Indra be disunited: may his liberality (ever) yield us (our desires): may we be within the excellent defence of (his protecting) arms: may we be victorious in every battle.[1]

9. That opulent donation which proceeds, Indra, from thee, assuredly bestows upon him who praises thee, the boon that he desires: grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee in this sacrifice.

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1 Pràye pràye jigivànsah syàma: práye is explained, in one sense, yuddhe, in war or battle; it is also said to mean, entering; may we be victorious in consequence of Indra's repeatedly entering or frequenting the chamber of sacrifice.

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SUKTA VIII. (XIX.)

The deity *Rishi*, and metre, the same.

IT has been partaken[1] (by Indra) for his exhilaration, of this agreeable (sacrificial) food, the libation of his devout (worshipper); thriving by which ancient (beverage), he has bestowed a (fitting) dwelling, where the adoring conductors (of the ceremony) abide.

2. Exhilarated by the *Soma* juice, Indra, armed with the thunder-bolt, severed the rain-confining cloud; whereupon the currents of the rivers proceeded (towards the ocean), like birds to their own nests.

3. The adorable Indra, the slayer of Ahi, sent the current of the waters towards the ocean: he generated the sun: he discovered the cattle: he effected the manifestation of the days by light.[2]

4. To the presenter (of the libation) Indra gives many unparalleled gifts: he slays Vritra: he was the arbiter amongst his worshippers when contending for the possession of the sun.[3]

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1 Apàyi asya andhasah is here used impersonally, being the third pers. sing. of the third preterite, passive voice; the commentator affirms that it may be used for the imperative, and be equivalent to Indra somam pivatu, may Indra drink the Soma; but this does not seem to be necessary.

2 Aktuná ahnàm vayunáni sàdhat is explained by the comment, tejasá prakàsán divasànám asádhayat; the sense given in the translation.

3 Atasáyyo bhut paspridhánebhyah suryasya sàtau; the first is explained, práptihetubhutah san, being the cause of obtaining, to those who were contending; saying, Let me be the first to have the sun,—aham eva pràthamam suryam pràpnuyám; or sáti may mean war; to those contending in battle with the sun; no legend is given in explanation of either sense, but is intimated in the succeeding verse, which has been before alluded to, of a dispute between Surya and Etasa, in which Indra supported the latter.—Vol. i. p. 166, note.

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5. The divine Indra, when lauded (by Etasa), humbled the sun (in behalf) of the mortal who offered to him the libation; for the munificent Etasa presented him with mysterious and inestimable riches; (as a father gives) his portion (to a son.

6. The radiant Indra subjected to Kutsa, his charioteer, (the *Asuras*,) Sushna, Asusha, and Kuyava; and for the sake of Divodasa, demolished the ninety and nine cities of S'ambara.[1]

7. Through desire of food, Indra, we, contributing to thy vigour, spontaneously address to thee (our) praise; secure of thee, may we rely upon thy friendship[2] hurl thy thunder-bolt against the godless Piyu.[3]

8. Thus, hero, have the *Gritsamadas* fabricated praises to thee, as they who are desirous of travelling (construct) roads:[4] may those who worship thee, adorable Indra, obtained food, strength, habitations, and felicity.

9. That opulent donation which proceeds, Indra, from thee, assuredly bestows upon him who praises thee. the boon (that he desires): grant it to us, thy adorers; do not thou, who art the object of adoration, disregard our prayers: so that blessed with worthy descendants, we may glorify thee in this sacrifice.

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1 All these have repeatedly occurred before,—see Index, vol. i. except Asusha, he who is not to be dried up; it may be an epithet of Sushna, but is explained by the Scholiast, an Asura.

2 Asyàma tat sáptam: sàpta, derived from sapta, seven, is considered a synonyme of sápta padinam, or sakhyam, friendship.

3 Either an Asura in general, or the name of a particular Asura.

4 Avasyavo na vayunàni are explained, gamanam ichchhantah pumànso márgàn yathà kurvante, as men, wishing to go, make roads.

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SUKTA IX. (XX).

THE deity *Rishi* and metre, as before.

WE bring to thee, Indra, (sacrificial) food, as one desiring food brings his waggon:[1] regard us benevolently when glorifying thee, rendering (thee) illustrious by (our) praise, and soliciting such guides as thou art to felicity.

2. (Defend us), Indra, with thy protections, for thou art the defender against enemies of those men who rely upon thee: thou art the lord of the offender (of the libation), the repeller (of foes) and with these acts (protectest) him with worships thee.

3. May that young adorable Indra, ever be the friend the benefactor, and protector of us, his worshippers: with his protection, may conduct (to the object of his worship) him who repeats (to him) prayer and praise, who prepares the oblation, and recites (his) commendations.

4. I laud that Indra, I glorify him, in whom of old (his worshippers) prospered, and overcame (their enemies): may when, he solicited, gratify the desire of wealth of his present pious adorer.

5. Propitiated by the hymns of the Angirasas, Indra granted their prayer, and directed them on the way (to recover their cattle): carrying off the dawns by the (light of the) sun, he, animated the demolished ancient cities of As'na.

6. May the renowned and graceful Indra who is verily divine, be present over men: may he, the vigorous

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1 Vájayur-na-ratham; yathá annam ichchhan pumân sakatam sampàdayati, as a man, wishing food, provides his cart or barrow to take it away.

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conqueror of foes, cast down the precious head of the malignant Dâsa.[1]

7. Indra, the slayer of Vritra, the destroyer of cities, has been scattered the black-sprung servile (hosts):[2] He engendered the earth and the waters for Manu: may he fulfil the entire prayer of the sacrificer.

8. Vigour has been perpetually imparted to Indra by his worshippers (with oblations) for the sake of obtaining rain; for which purpose they have placed the thunder-bolt in his hands, wherewith, having slain the *Dasyus*, he has destroyed their iron cities.

9. That opulent donation which proceeds, Indra, from thee, assuredly bestows upon him who praises thee, the boon (which he desires); grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

SUKTA X. (XXI.)

THE deity and *Rishi* are the same; the metre is *Jagati*, except in the last stanza, in which it is *Trishtubh*.

BRING the desired *Soma* to the adorable Indra, the lord of all, the lord of wealth, the lord of heaven, the

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1 Dàsa, a slave, is here said to be the name of an Asura.

2 Krishnayonir dásir airayad-vi, he scattered the low-caste sacrifice-disturbing Asura armies, is one explanation, in which krishnayoni is rendered by nikrishtájáti, and dási by upakshapayitri, or Asuri senâ, army, being understood; the Scholiast intimates, as another sense, the pregnant wife of the Asura named Krishna.

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perpetual lord, the lord of man, the lord of earth, the lord of horses, the lord of cattle, the lord of water.[1]

2. Offer adoration to Indra, the overcomer, the destroyer, the munificent, the invincible, the all-enduring, the creator, the all-adorable; the sustainer, the unassailable, the ever-victorious.

3. I proclaim the mighty exploits of that Indra, who is ever-victorious; the benefactor of man, the overthrower of (the strong) man, the caster down (of foes), the warrior; who is gratified by our libations, the granter of desires, the subduer of enemies, the refuge of the people.

4. Unequalled in liberality, the showerer (of benefits), the slayer of the malevolent, profound, mighty, (endowed with) impenetrable sagacity, the dispenser of prosperity, the enfeebler (of foes), firm (of fame), vast (in bulk), the performer of pious acts, Indra has given birth to the light of the morning.[2]

5. The wise *Usijas*, celebrating his praises, have obtained by their sacrifice, from the sender of water, (knowledge) of the path (of their cattle): seeking the aid of Indra, and celebrating his praises, they have acquired, whilst uttering hymns and offering adoration, (valuable) treasures.

6. Indra, bestow upon us most excellent treasures; (give us) the reputation of ability (to celebrate sacred rites); grant us prosperity, increase of wealth, security of person, sweetness of speech, and auspiciousness of days.

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1 These are all compounds with Jit; literally, conqueror, as, viswajite, dhanajite, &c.; but the sense, as Sâyana suggests, is best expressed by Adhipati, lord of or over.

2 Ushasah swar janat: or swar may mean, the Sun; Indra, or the sky, makes manifest the morning sun.

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SUKTA XI. (XXII)

THE deity and *Rishi* as before; the metre of the first stanza is *Ashti*; of the rest, *Atis'akkarí*.

THE adorable and powerful (Indra) partaking of the *Soma*, mixed with barley, effused at the *Trikadruka* rites, has drunk with Vishnu as much as he wished: the draught has excited that great and mighty Indra to perform great deeds: May that divine *(Soma)* pervade the divine (Indra), the true *Soma* (pervade) the true Indra.[1]

2. Thereupon, resplendent, he has overcome Krivi[2] in conflict by his prowess: he has filled heaven and earth (with his lustre), and has been invigorated by the efficacy of the draught: one portion he has taken to himself;[3] the other he has distributed (to the gods):

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1 All the verses of this hymn occur in the Sàma-Veda, though scattered; this corresponds with 1. 457, and 11. 836, of Mr. Whitney's Index. Professor Benfey translates the first epithet of Indra, Mahisha, which Sàyana interprets by Mahàn, great, or pujya, worshipful, by its more ordinary sense of Buffalo: the burthen of each verse, sa-enam saschad devo devam satyam Indram satya Induh, he renders by, der hat der Gott den Gott geehrt, der wahre Indu den wahren Indra, Sàyana refers sa to Indu, or the Soma, of which deva, as well as satya, is an epithet, and puts the verb saschat, which he renders by vyàpti karma, pervading, in the imperative, vyàpnotu, the text follows his interpretation.

2 Krivim nàmàsuram, an Asura so named.

3 Adhattànyam jàhare, prem arichyata, literally, he has taken the other in the belly, he has left over that, that is, according to the Scholiast, basing his interpretation upon the Taittiriya, Indra, having divided the Soma into two portions, took one to himself, and gave the other to the gods, as it is said by another text, a half to Indra, a half to the other gods, etena arddham Indràya, arddham anyebhyo devebhya.

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May that divine (*Soma*) pervade the divine (Indra), the true (*Soma*), the true (Indra).[1]

3. Cognate with (pious) works and with power, thou desirest to support (the universe): mighty with heroic (energies), thou art the subduer of the malevolent: (thou art) the distinguisher (between the doer of good and ill); the giver of the substantial wealth he desires to him who praises thee: May the divine (*Soma*) pervade the divine (Indra), the true *Soma*, the true (Indra).[2]

4. Indra, the delighter (of all),[3] the first act performed by thee in ancient time was for the good of man, and deserving of renown in heaven, when, arresting by force the breath of the (enemy)[4] of the gods, thou didst send down the rain: May Indra prevail by his prowess over all that is godless; may S'atakratu obtain vigour; may he obtain (sacrificial) food.

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1 Sâma Veda,, II. 828.

2 Sâma-Veda, II. 837.

3 Nrito, lit. dancer, the epithet occurs elsewhere, as one who dances or exults in battle, here the Scholiast explains it by narttayitri, one who causes to dance or to rejoice.

4 The text has only devasya, of the divine, or the deity, which the Scholiast explains, asurasya, asum rinan he renders prânam hinsan, injuring or taking away the breath or life, in consequence of which Indra sends down the water or rain, prarinâh apah, the stanza occurs in the Sâma-Veda, 1. 466, where this passage and the concluding one are somewhat differently translated.

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ANUVA'KA III.

SUKTA I. (XXIII)

This hymn is addressed to Bhahmanaspati or Brihaspati when the latter is named, the *Rishi* is *Gritsamada*; the metre of the first fifteen stanzas and the nineteenth is *Trishtubh*; of the other three, *Jagati*.

WE invoke thee, Brahmanaspati,[1] chief leader of the (heavenly) bands; a sage of sages; abounding beyond measure in (every kind of) food: best lord of prayer: hearing our invocations, come with thy protections, and sit down in the chamber of sacrifice.

2. Brihaspati,[2] destroyer of the *Asuras*, through thee the intelligent gods have obtained the sacrificial portion: in like manner as the adorable sun generates the (solar) rays by his radiance, so art thou the generator of all prayers.

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1 Brahmanaspati is explained by Sáyana, brahmano annasya parivriddhasya karmano vâ pâlayatri, the protector or cherisher of food, or of any great or solemn acts of devotion, he has other attributes in the text, as, ganânâm ganapatin, chief of the ganas, which generally denotes the classes of the inferior divinites, as the commentator here understands it, and again, jyeshtharâjam brahmanâm, the best lord of mantras, or prayers,—pras'asyam swâminam mantránâm.

2 There is no marked distinction between Brihaspati and Brahmanaspati in any of the following stanzas: the former is, perhaps, something of a more martial character, and his protection is sought for against enemies and evil spirits in a more especial manner, but there is nothing very precise in the passages addressed to him any particular office or character; Mahidhara explains the term, cherisher or protector of the Vedas,—brihatâm vedánâm pálakah, but in the next Sukta, Sáyana interprets brihat by mantra,—brihato mantrasya swámin.

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3. Having repelled revilers, and (dispersed) the darkness, thou standest, Brihaspati, on the radiant chariot of sacrifice, (which is) formidable (to foes), the humiliator of enemies, the destroyer of evil spirits, the cleaver of the clouds, the attainer of heaven.

4. Thou leadest men, Brihaspati, by virtuous instructions; thou preservest them (from calamity): sin will never overtake him who presents (offerings) to thee: thou art the afflicter of him who hates (holy) prayers;[1] thou art the punisher of wrath: such is thy great mightiness.

5. The man whom thou, Brahmanaspati, a kind protector, defendest, neither sorrow nor sin, nor adversaries nor dissemblers ever harm, for thou drivest away from him all injurious (things).

6. Thou, Brihaspati, art our protector, and the guide of (our) path; (thou art) the discerner (of all things): we worship with praises for thy adoration: may his own precipitate malice involve him (in destruction) who practises deceit against us.

7. Turn aside from the true) path, Brihaspati, the arrogant and savage man who advances to injure us, although unoffending, and keep us in the right way for (the completion of) this offering to the gods.

8. Brihaspati, defender (from calamity), we invoke thee, the protector of our persons, the speaker of encouraging words, and well disposed towards us: do thou destroy the revilers of the gods: let not the malevolent attain supreme felicity.

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1 Brahmadwishah, which may mean, according to the commentator, those who hate either the Brâhmans, or the mantras, or prayers.

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9. Through thee, Brahmanaspati, (our) benefactor, may we obtain desirable wealth from men: destroy those (our) unrighteous enemies, whether nigh or far off, who prevail against us.

10. Through thee, Brihaspati, (who art) the fulfiller of our desires; pure, and associated (with us), we possess excellent food: let not the wicked man who wishes to deceive us be our master; but let us excelling in (pious) praises attain prosperity.

11. Thou, Brahmanaspati, who hast no requiter (of thy bounty), who art the showerer (of benefits) the repairer to combat, the consumer of foes, the victor in battles, thou art true, the discharger of debts, the humiliator of the fierce and of the exulting.

12. Let not, Brihaspati, the murderous (weapon) of that man reach us, who, with unrighteous mind, seeks to harm us; who, fierce and arrogant, designs to kill (thy) worshippers: may we baffle the wrath of the strong evil-doer.

13. Brihaspati is to be invoked in battles; he is to be approached with reverence: he who moves amidst combats, the distributor of repeated wealth; the lord Brihaspati has verily overturned all the assailing malignant (hosts), like chariots (overturned in battle).

14. Consume with thy brightest (weapon) the *Rakshasas*, who have held thy witnessed prowess in disdain: manifest, Brihaspati, thy glorified (vigour) such as it was (of old), and destroy those who speak against thee.

15. Brihaspati, born of truth, grant us that wonderful treasure, wherewith the pious man may worship

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exceedingly; that (wealth) which shines amongst men; which is endowed with lustre, (is) the means of (performing holy) rites, and invigorates (its possessor) with strength.[1]

16. Deliver us not to the thieves, the enemies delighting in violence, who seize ever upon the food (of others); those who cherish in their hearts the abandonment (of the gods); (they), Brihaspati, who do not know the extent of (thy) power2 (against evil spirits).[2]

17. Twashtri engendered thee (chief) amongst all beings, (whence) thou art the reciter of many a holy hymn:[3] Brahmanaspati acknowledges a debt to the

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1 There are different interpretations of this stanza, and Sâyana would prefer the sense which is given to the phrase, dravinam chitram, lit. various, or wonderful wealth, in the Bráhmana, which considers it to mean brâhma-varchas, or tejâs, the Brahmanical virtue or energy: the verse occurs in the Yajush, xxvi. 3, where the commentator explains dravinam in its literal acceptation of dhanam, wealth.

2 Na parah sâmno viduh is a rather doubtful phrase, Sâyana explains it, ye pumânsah sámnah sâmamayât twattah parâk parastád anyadutkrishtâm sáma yad rakshoghnam na jánanti, those men who do not know anything greater than the faculty of destroying Rakshasas derived from thee made up of that faculty: his explanation is not very intelligible: Sâma vai rakshohâ, Sâma is the killer of Rakshasas.

3 Sâmnah sâmnah kavih is, according to Sâyana, the reciter or author of every Sâma, sarvasya sâmnah, the reciter or author of every Sâma, sarvasya sâmnah uchchârayitâ karttâsi, or he refers kavi to Twashtri, and then explains it, the sage who created Brahmanaspati by the efficacy of the Sâma,—sâmnah sârena twâm ajijanat.

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performer of a sacred rite ;[1] he is the acquitter (of the debt),[2] and the destroyer of the oppressor.

18. When Brihaspati, descendant of *Angiras*, for thy glory, Parvata had concealed the herd of kine, thou didst set them free, and with thine associate, Indra, didst send down the ocean of water which had been enveloped by darkness.

19. Brahmanaspati, who art the regulator of this (world), understand (the purport) of (our) hymn, and grant us prosperity ; for all is prosperous that the gods protect : (and therefore) may we, blessed with excellent descendants, glorify thee at the sacrifice.[3]

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1 Rinachit-stotrikâmam rinam iva chinoti, he takes the intention of the praiser as if it was a debt, or obligation.

2 Rinayâ is of doubtful meaning, Sâyana explains it, the discharger or remover of the debt which is of the nature of sin, pâparupasya rinasya prithak-karttâ.

3 This verse occurs in the Yajush, xxxiv. 58 ; Mahidhara explains it in the same manner, except in regard to the word vadema at the end, rendered in the text, may we declare or glorify thee : he would explain it literally, let us speak ; that is, let us say ; let what we ask be given to us ; let it be enjoyed by us ;—diyatâm bhujyatâm uchchárayema.

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SEVENTH ADHY'AYA.

ANUVA'KA III.—*(Continued.)*

SUKTA II. (XXIV)

Brahmanaspati and Brihaspati, are again the deities; the former associated with Indra in the twelfth stanza; the *Rishi* as before; the metre of the twelfth and sixteenth stanzas is *Trishtubh*; of the rest *Jagati*.

Inasmuch, Brihaspati, as thou rulest (over all), accept this our propitiation: we worship thee with this new and solemn hymn: since this, thy friend, our benefactor, celebrates thee, do thou fulfil our desires.

2. (Thou art) that Brahmanaspati who, by his might, has humbled those who deserved humiliation; who in his wrath rent the clouds asunder; who sent down the undescending (waters); and made way into the mountain (cave), opulent (in cattle).

3. That was the exploit, (performed) for the most divine of the gods, by which the firm (shut gates) were thrown open, the strong (barriers) were relaxed, (by him) who set the cows at liberty: who, by the (force of the) sacred prayer, destroyed Bala: who dispersed the darkness and displayed the light.

4. That stone-like, solid, down-hanging, water-laden (cloud), which Brahmanaspati has with his strength divided, the universal solar rays have drunk up; but they have again shed together the showering and water-spreading (rain).

5. For you, (worshippers), the constant and manifold (bounties of Brahmanaspati), through months and through years, set open the gates of the future

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rains,[2] and he has appointed those results of prayer, which the two regions mutually and without effort provide.[3]

6. Those sages,[1] who, searching on every side, discovered the precious treasure (of cattle) hidden in the cave of the Panis, having seen through the false (illusions of the *Asura*) and again coming (thither), forced an entrance.

7. Those sages, eminent for truth, having seen through the false illusions of the *Asura*[1], again pursued the main road thither, and with their hands cast against the rock the destructive fire, which, till then, was not there.[4]

---

1 Bhuvaná bhavitwâ are rendered by the commentary, udakánàm bhávyànám,

2 Váyunà chakára; jnánáni-mantravishayáni, he made the knowledge, the object of prayer; which the ayatamánau-aprayatnau or the two, said by the Scholiast to mean heaven and earth, which are without effort, pass to one another, anyadanyad charata: the phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for sacrifice is provided, which, being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

3 The Angirasas, according to the Scholiast: the whole of this is, no doubt, allegorical; the cows hidden in the caves are the rains accumulated in the clouds, which are set free by the oblations with fire, of which the Angirasas were, no doubt, the authors; at least to some extent.

4 The expression is rather obscure, nakih sho asti, that is not; that is, according to Sâyana, so agnih purvam tatra nakir asti, na vidyate, that fire formerly is not there, is not knowing but they, of their own power, having produced the fire that was not

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8. Whatever Brahmanaspati aims at with the truth-strung quick-darting bow, that (mark) he surely attains holy are its arrows with which he shoots, (intended) for the eyes of men, and having their abode in the ear.[1]

9. He, Brahmanaspati, is the aggregator and subjugator (of objects); the family priest (of the gods); and the renowned in battle; the beholder (of all), who bestows food and desired treasures, whence the radiant sun shines without exertion.

10. Expansive, vast, and excellent riches, are the attainable (bounties) of Brihaspati, the sender of the rain; these are the gifts of the adorable giver of food, whereby both (descriptions of worshippers) entering here enjoy (abundance).[2]

11. He, who is all-pervading and delighting, is willing to sustain by his strength the noble worshipper), as well as one who is in low distress: greatly is that Brahmanaspati renowned amongst the gods, and therefore is he verily supreme above all (beings).

12. All truth, lords of wealth, (Indra and Brahmanaspati) is inherent, in you both: the waters injure

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known, or was not extant, threw it there; avidyamânam agnim swasâmarthyâd utpâdya tatra prachikshipuh: a probable allusion to the dissemination of fire-worship by the Angirasas.

1 Nrichakshasah kârnayonayah; the arrows are oblations and mantras: the first obvious to the sight, the second addressed to the ears of men.

2 Yena janâ ubhaye bhunjate visah: the two sorts of persons are either the Yajamâna, or host, and the officiating priests; or they may be gods and men; viso nivishtâh santo bhunjate-bhogân labhanti, being entered or seated, they enjoy; they obtain enjoyments.

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not your rites:[1] come to our presence (to receive) our oblations, like a pair of steeds (to receive) their provender.

13. The very swift horses (of Brahmanaspati) listen to (our invocation): the priest of the assembly offers with praise the (sacrificial) wealth: may Brahmanaspati, the hater of the oppressor, accept (the payment of) the debt, agreeably to his pleasure: may he be the accepter of the (sacrificial) food presented at this ceremony.

14. The purpose of Brahmanaspati, engaging in a great work, has been successful according to his wish; for he it was who recovered (the stolen) cattle for (the dwellers in) heaven; and distributed them; so that of their own power they took different directions, like (the branches of) a mighty river.

15. May we, Brahmanaspati, be daily in the possession of well-regulated and food-supplying wealth: do thou add for us posterity to posterity, since thou, who art the ruler (of all), acceptest my invocation with (offered sacrificial) food.

Brahmanaspati, who art the regulator of this (world), understand (the purport of) our hymn, and grant us posterity; for all is prosperous that the gods protect: (and therefore) may we blessed with excellent descendants, glorify thee at this sacrifice.

---

1 Apas' cha na praminanti vratam vâm; the Scholiast says that âpah is here used, by metonymy, for all beings,—sarvâni bhutâni.

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SUKTA III XXV.

The deity and *Rishi* are the same; the metre is *Jagati*.

KINDLING the fire, may (the worshipper) overcome the malevolent (disturbers of the rite); may he repeating prayers, and laden with oblations, prosper: he whom Brahmanaspati makes his associate, lives to behold the son of his son.

2. (Surrounded) by his descendants, may he surpass the malevolent descendants (of his adversaries), for he is famed for great wealth of cattle, and understands (all things) of himself: his sons and grandsons prosper whom Brahmanaspati makes his associate.

3. As a river (washes away) its banks, so the devout worshipper, (of Brahmanaspati), overpowers his enemies by his strength, as a bull (overcomes) an ox: like the spreading flame of fire, it is impossible to stop him, whom Brahmanaspati makes his associate.

4. For him, the unobstructed rains of heaven descend: first among the devout, he acquires (wealth in cattle: of irresistible vigour he destroys his enemies by his strength, whom Brahmanaspati makes his associate.

5. Verily, for him all rivers flow: him do uninterrupted and numerous pleasures await: blessed with the felicity of the gods, he ever prospers, whom Brahmanaspati makes his associate.

SUKTA IV. (XXIV)

Deity, *Rishi*, and metre as before.

MAY the sincere praiser (of Brahmanaspati) verily overcome (his) enemies: may the worshipper of the gods overcome him assuredly who does noe reverence

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them: may the propitiator of (Brahmanaspati) overcome him who is difficult to be overcome in battles: may he who offers sacrifice appropriate the food of him who does not sacrifice.

2. Offer worship, O man, (to Brahmanaspati): proceed resolutely against those who are meditating (hostility): keep your mind firm in contending against foes: offer oblations whereby you may be prosperous: we also solicit the protection of Brahmanaspati.

3. He who with a believing mind worships Brahmanaspati, the father of the gods,[1] with oblations, he verily receives food, together with his sons, his kindred, his descendants, his people, and (obtains) riches together with (all) men.

4. Brahmanaspati leads by a straight path (to his reward), the worshipper who propitiates him with oblations of butter: he guards him against sin; he protects him from foes and from distress; and wonderful (in might), confers upon him many (favours).

SUKTA V. (XXVII.)

The deities are the Adityas; the *Rishi* is either *Gritsamada*, or his son, *Kurma*; the metre is *Trishtubh*

I PRESENT continually, with the ladle (of speech), these oblation-dropping hymns to the royal Adityas: May Mitra, Aryaman, Bhaga, the multipresent Varuna, the powerful Ans'a, hear us.[2]

---

1 Devánám pitaram: the Scholiast renders the latter, pálayitáram, the protector or cherisher.

2 The A'dityas, or sons of Aditi, here enumerated, are only five; the Scholiast quotes the Taittiriya for eight, adding Dhâtri,

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2. May those of equal exploits, Mitra, Aryaman, Varuna, be pleased to-day by this my praise; they who are A'dityas, luminous, purified by showers,[1] who abandon none (that worship them), who are irreproachable, unassailable.

3. Those A'dityas, mighty, profound, unsubdued, subduing, many-eyed,[2] behold the innermost[3] (thoughts of men), whether wicked or virtuous, whether far from or nigh to those royal (deities).

4. The divine A'dityas are the upholders (of all things), moveable or immoveable; the protectors of the universe; the provident in acts; the collectors of rain;[4] the possessors of veracity; the acquitters of our debts.[5]

Indra, and Viwas'wat to those in the text, and adding Ans'u for Ans'a. The Paurânik enumeration is universally twelve, Vishnu, Pushan, Twashtri, and Savitri, being added to the eight of the Taittiriya.

1 Dhàràputá, cleansed by water, clean, nirmalà, according to the commentary; but no doubt the term refers to the connection of the A'dityas with the fall of rain.

2 Bhuryakshàh, having many eyes, is the literal rendering of the epithet; it is no doubt figuratively used, implying the universal penetration of the rays of light, or, as the commentator says, very brilliant,—bahutejasah.

3 Antah-pas'yante, they look within, is the phrase of the text, but the Scholiast explains it, pràninàm, or manushyànám hritsu, into the hearts of living beings, or men; the following expressions confirm his interpretation.

4 Asuryam rakshamânàh: asura, the Scholiast here explains, a cloud; from asu, water, as the same with life, and ra, what yields, thence, asuryam is the water of the cloud, or rain, which the A'dityas keep collected until the season of its fall, „tat tat kále vrishtyutpàdanàya rakshanti.

5 The debts, in the estimation of the commentator, are literally so, those which are to be paid by the worshippers to other persons

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5. May I be conscious, A'dityas, of this your protection, the cause of happiness (and security) in danger; Aryaman, Mitra, and Varuna, may I, through your guidance, escape the sins which are like pitfalls[1] (in my path).

6. Aryaman, Mitra, and Varuna, easy is the path (you show us), and free from thorns, and pleasant; therefore, A'dityas, (lead us) by (it): speak to us favourably, and grant us happiness difficult to be disturbed.

7. May Aditi, the mother of royal sons, place us beyond the malice (of our enemies): may Aryaman lead us by easy paths, and may we, blessed with many descendants, and safe from harm, attain the great happiness of Mitra and Varuna.

8. They uphold the three worlds,[2] the three heavens;[3] and in their sacrifices three ceremonies (are comprised):[4] by truth, A'dityas, has you great

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rinàni stotribhiranyebhyah pradeyáni, see again, verse nine of the next Sukta.

1 Swabheva, s'wabhrániva, gartavanti sthalàniva, like places of land having holes or pits.

2 Tisro bhumir dhàrayan, bhumi is here said to mean loka, world or sphere, earth, firmament, and heaven, which the A'dityas support by supplying them with rain.

3 Trih dyun, the three luminous objects, diptán, which, according to the Scholiast, may be the three lokas above the sky, Mahar, Jana, Satya, or the three luminous deities, Agni, Váyu, and Surya.

4 The expression is rather obscure,—trini vratà vidathe antar eshâm, lit. the three ceremonies in the sacrifice, in the midst of them: the commentator explains it as in the text, three daily ceremonials being essentially one worship of the A'dityas, or he suggests it might be rendered, in the midst of those worlds, there are three acts intended especially as the acts of the A'dityas, the absorption, retention, and re-distribution of dew or rain.

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might (been produced), such as is most excellent; Aryaman, Mitra, and Varuna.

9. The A'dityas, decorated with golden ornaments, brilliant, purified by showers, who never slumber, nor close their eyelids, who are unassailable, and praised by many, uphold the three bright heavenly regions for the sake of the upright man.

10. Varuna, destroyer of foes, thou art the sovereign over all, whether they be gods or mortals: grant to us to behold a hundred years, and that we may enjoy by ancient (sages).[1]

11. Neither is the right hand known to us, A'dityas, nor is the left; neither is that which is in front, nor that which is behind, (discerned by me): Givers of dwellings, may I, who am immature (in knowledge), and timid (in spirit) obtain, when guided by you, the light that is free from fear.[2]

12. He who presents offerings to the royal and true (A'dityas); he whom their constant favours exalt; he proceeds, wealthy, renowned, munificent, and honoured to sacrifices, in his chariot.

13. Pure, unmolested, possessing (abundant) food and virtuous descendants, he dwells amidst fertilizing waters:[3] no one, whether nigh or afar, harms him who is (safe) in the good guidance of the Adityas.

14. Aditi, Mitra, Varuna, having pity upon us, even although we may have committed some offence against you: may I obtain, Indra, that great light which is free

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1 The text has only purvá, prior, former, the commentator explains it by purvair-devaih, by former gods or divine sages.

2 Either the light of day, or the light of knowledge.

3 Apah suyavasa upaksheti; he dwells near to waters that are productive of corn; that is, he obtains rain when needed.

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from peril; let not the protracted glooms (of night) envelop us.

15. Both (heaven and earth) combined cherish him (whom the A'dityas protected); verily prosperous, he thrives, with the rain of heaven; victorious in battles, (he defends) both his own dwelling (and assails) that of his foe;[1] to him both portions (of creation) are propitious.[2]

16. Adorable A'dityas, may I pass (safe) in your car from the illusions which (you devise) for the malignant, the snares which are spread for your foes, (in like manner) as a horseman (passes over a road); and thus may we abide secure in infinite felicity.

17. May I never (have to) represent, Varuna, the destitution of a (once) opulent, dear, and munificent kinsman:[3] may I never, royal Varuna, be devoid of well-regulated riches: (and) may we, blessed with excellent descendants, worthily glorify thee at this sacrifie.[4]

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1 Ubha kshayâ vâjayam yâti, he goes, conquering, to both habitations, is the literal rendering, which is amplified by the comment as in the text.

2 Ubhâv-arddhau, the two parts, of the world, according to the commentator, either moveable and immoveable things, or mortal and immortal beings.

3 Mâham âvidam s'unam âpeh: the last word is of not unfrequent occurrence for jnâti, a relative; s'unam, according to the Scholiast, is synonymous with s'unyam, emptiness; daridryam, poverty: the sentiment is thus illustrated by the Scholiast: may I not be under the necessity of begging of different princes, saying my sons, or other relatives, are hungry: asmadiyâh putrâdayah kshudhitâ iti prabhu prabhu samipe abhidhâya yâchamâno mabhuvam.

4 The burden of the last stanza of Hymn xv.

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SUKTA VI. (XXVIII.)

The deity is Varuna; the *Rishi* and metre are the same as before.

(The worshipper repeats) this praise of the sage, the self-radiant A'ditya; may he preside over all beings by his power: I beg for fame of the sovereign Varuna, a deity who, when much pleased, (is propitious) to his adorer.

2. May we, Varuna, deeply meditating on thee, earnestly praising thee, and (engaged) in thy worship, be prosperous: glorify thee daily, like the fires (that are kindled in thy honour) at the coming of the luminous dawns.

3. Varuna, chief guide (of men) may we abide in the felicity of thee, who art endowed with great prowess and art glorified by many: divine sons of Aditi, unharmed (by foes), have compassion upon us through your benevolence.

4. The Aditya, the upholder, has created all this water:[1] the rivers flow by the power of Varuna: they never weary, they never stop; they have descended with swiftness, like birds upon the circumambient (earth).[2]

5. Cast off from me sin, Varuna, as if it were a rope: may we obtain from thee a channel (filled) with water: cut not the thread of me (engaged in) weaving

---

1 Pra sim asrijad ritam; the expression is indeterminate, in consequence of the various senses of ritam, which may mean truth, or sacrifice, as well as water: the following phrase, sindhavo varunasya yanti, rivers go of Varuna, or by his will or power, confirms the sense of warter in the preceding.

2 Paptu raghuyá parijman: the last means merely that which goes about or round, and might be rendered, revolving: the Scholiast considers it to be an epithet of bhumi, understood parijmani bhumyâm.

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pious works; blight not the elements of holy rites before the season (of their maturity).

6. Keep off all danger from me, Varuna: supreme monarch, endowed with truth, bestow thy favour upon me: cast off (from me) sin, like a tether from a calf: no one rules for the twinkling of an eye, apart from thee.

7. Harm us not, Varuna, with those destructive (weapons), which, repeller (of foes), demolish him who does evil at thy sacrifice; let us not depart (before our time) from the regions of light: scatter the malevolent that we may live.

8. As we have offered adoration to thee, Varuna, of old, in like manner as we offer it now, so may we offer it future (to thee), who art everywhere present: for in thee, who art difficult of attainment, as in an (immoveable) mountain, all holy acts are assembled, and are not to be dissevered.

9. Discharge, Varuna, the debts (contracted) by my progenitors, and those now (contracted) by me; and may I not, royal Varuna, be dependent (on the debts contracted) by another:[1] many are the morinings that have, as it were, indeed not dawned;[2] make us, Varuna, alive in them.

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1 Máham ràjann-anyakritena bhojam, may I not enjoy by what is made by another; which the Scholiast explains, may I not obtain enjoyment by the wealth that is acquired by another: but the phrase, mat-kritáni, made by me, refers to riná, for rináni, debts; and so probably, it does here.

2 Avyushtâ in-nu bhuyasirushàsah-à no jivan tâsu sádhi, unrisen, verily indeed, many morning dawns, make us alive in them; according to Sàyana, this means that persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are

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10. Protect us, Varuna against every peril which a kinsmen or a friend threatens me with alarmed in sleep; or from a thief or wolf that attempts to destroy us [1]

11. May I never (have to) represent, Varuna, the destitution of a (once) opulent, dear and munificent kinsman: may I never, royal (Varuna), be devoid of well-regulated riches: and may we, blessed with excellent descendants, worthily glorify thee at this sacrifice.

SUKTA VII. (XXIX.)

The deities are the Viswadevas; the *Rishi* and metre as before.

A'dityas, upholders of pious works, and who are to be sought by all, remove sin far from me, like a woman delivered in secret, [2] knowing Mitra, Varuna, and universal) gods the good, that follows from your hearing our prayers, I invoke you for (our protection.

---

dead to the light of day: the passage is deserving of notice, indicating an advanced, as well as a corrupt state of society—the occurrence of debt and severity of its pressure.

1 The construction is rather inconsistent with mahyam, to me, in the sing., in the first line, and asmân, us, in the plur., in the second: according to an authority cited by Sâyana, this hymn removes sin and danger, debt and poverty, and counteracts bad dreams—

Idam ekadas'archam tu varunam bhayapâpanut,
Rinadaridryadushwapnanas'anam iti s'us'ruma.

2 Rahasuridryadeshwapnamasham who has a child privately, and who abandons it in some distant place, is the explanation of the commentator; and is necessary to support the comparison to the distant removal of sin prayed for: it is a not insignificant indication of manners.

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2. You, gods, are intelligence, you are vic . . do you drive away the malevolent subduers (c nies), overcome them entirely, and grant us felicit oth now and in future.

3. What may we do for you, gods, either no fin future:[1] what may we do, Vasus, by perpetual and practicable (acts of devotion) Do you, Mitra, Varuna, Aditi, Indra, and the *Maruts*, maintain our well-being.

4. O gods, you verily, are our kinsmen: being so, grant felicity to me your suppliant; let not your chariot be tardy in coming to the sacrifice; let us never weary of relatives such as you are.

5. Alone among you, I have committed many offences, (the which correct) as a father corrects a naughty (son): far from me, gods, be bonds; far from me be sins; seize not upon me (your) son as (a fowler) catches a bird.

6. Adorable (deities), be present to-day, that, apprehensive of danger, I may feel sure of your hearty (support): protect us, gods, from the rapacity of the wolf: protect us, adorable (deities), from him who would work us misfortune.[2]

7. May I never (have to) represent, Varuna, the destitution of a (once) opulent, dear, and munificent

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1 That is to say, we are unable to render you any adequate service.

2 The verse occurs in the Yajush, XXXIII. 51. The explanation of the expression, nijuro vrikasya, somewhat varies, that first being considered as the adjective agreeing with vrikasya, protect us from the mischievous wolf; and again, kartât avapado, is explained by Mahidhara, protect us from a well into which we might fall,—kupât avapât yatra sa-tasmât pâlayata.

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kinsmen . . may I never, royal (Varuna), be devoid of well-regulated riches, and may we, blessed with excellent descendants, worthily glorify thee at this sacrifice.

SUKTA VIII. (XXX).

THE deities are various: Indra and Soma are those of the sixth stanza; Saraswati of the eighth; Brihaspati of the ninth; the Marúts of the last; Indra of the rest; the *Rishi* is *Gritsamada*; the metre is *Trishtubh*, except in the last verse, in which it it is *Jagati*.

THE waters cease not (to flow in libations) to the divine Indra, the sender of rain, the animator (of all),[1] the slayer of Ahi; day by day proceeds the current of the waters: at what period of time was their first creation.[2]

2. His mother, (Aditi), declared to him the man who had offered (sacrificial) food to Vritra: obedient to his pleasure, the rivers, tracing out their paths, flow day by day to their object, (the ocean).

3. Inasmuch as he had spared aloft above the firmament, Indra hurled against Vritra his destructive (thunderbolt): enveloped in a cloud, he rushed upon Indra, but the wielder of the sharpedged weapon triumphed over his foe.

4. Pierce, Brihaspati,[3] with a radiant shaft, as with a thunderbolt, the sons of the Asura guarding his

1 The text has savitre, which might mean, to the sun, as one with Indra: the Scholiast renders it, however, by sarvasya prerakáya, to the instigator, impeller, or animator of all.

2 The drift of the question, according to the commentator, is the non-creation or eternity of the waters, nityà eva hi tà ityartha.

3 Brihaspati is here obviously identified with Indra.

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gates: in like manner as thou didst formerly slay Vritra by thy prowess, so do thou now destroy our enemy.

5. Do thou, who art on high, cast down from heaven the adamantine (thunderbolt), wherewith, when exhilarated thou didst slay thy foe; and make us affluent in the possession of many sons, and grandsons, and cattle.

6. Indra and Soma, eradicate the worker (of evil), whom you hate; be the encouragers of the liberal institutor of the rite: protect us in this place of peril, and make the world (free from fear).[1]

7. Let not Indra vex me, or make me slothful: never may we say (to another), do not offer the Soma libation: (for it is Indra) who will fulfil (my wishes), who will give (me riches), who will hear (my prayers), who will reward me, presenting libations, with cattle.

8. Saraswati, do thou protect us: associated with the Maruts, and firm (of purpose), overcome our foes, whilst Indra slays the chief of the Sandikas,[2] defying him and confiding in his strength.

9. Detecting him who is lying in ambush (against us), who is purposing our death, pierce him, Vrihaspati, with thy sharp (thunder-bolt), and overthrow (our) enemies with (thy) weapons: hurl monarch, thy destroying (shaft) against the oppressor.

10. Achieve, hero, along with our valiant heroes, the exploits that are to be achieved by thee: long have

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1 Krinutam-u-lokam, is, literally, make the world; but the verb is not used in the sense of creating, and requires the specification of what is done, which the comment supplies by bhayarahitam, freed from fear.

2 Vrishabham sandikânâm, the S'andikas are said to be the descendants of S'an'da, who, with Amarka, is the Purohita, or priest of the Asuras.

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(our enemies) been inflated (with pride); slay them and bring to us their treasures.

11. Desirous of felicity, Maruts, I glorify with praise and homage your divine, manifest, and congregated strength; that we may hereby daily enjoy distinguished affluence, accompanied by valiant dependants and posterity.

SUKTA IX. (XXXI).

THE deities and *Rishi* are the same; the metre of the last stanza is *Trishtubh*; of the rest, *Jagati*.

MITRA and Varuna, associated with the *A'dityas* the *Rudras* and the *Vasus*, protect our (sacrificial) chariot,[1] when (it goes) about (from one place to another); like birds that fly down, seeking for food, rejoicing and resting in the woods.

2. Propitiated divinities, protect our chariot, gone forth in quest of food among the people, when the quick (horses), raising the dust with their paces, trample with their feet upon the high places of the earth.[2]

3. Or, may that all-beholding Indra, the accomplisher of great deeds, by the collective vigour of the *Maruts* (coming) from heaven, protect our chariot with unassailable protection, (for the sake of securing to us) ample wealth and abundant food.

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1 Asmàkam avatam rathaṁ: the latter is here inteded for the cart, or waggon employed, as appears from the next stanza, to bring food, probably intending the *Soma* plant, for the preparation of the libation.

2 Prithivyàh sànau janghananta pànibhih, going heavily on the the precipice of the earth with their feet; literally, with their hands.

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4. Or, may the divine Twashtri, the defender of the world, together with the wives (of the gods),3 well-pleased, urge on the chariot; or may Ilá, the resplendent Bhaga, Heaven and Earth, the sagacious Pushan, and the As'wins. the two husbands (of Suryá) urge on the chariot.

5. Or, may the two divine auspicious and mutually-contemplating Day and Night, the animators of moving (creatures, urge it on): and, Earth and Heaven, whilst I praise you both with a new hymn, I offer you food of the standing (corn), although provided with three (sorts of sacrificial viands.4

6. We desire, gods, to repeat the praise of you, who are propitiated by praise: may Ahirbudhnya, Aja-ekapàd, Trita, Ribhukshin, Savitri,1 bestow upon us

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1 The text has only gnábhih, with the wives; but, as accompanying Twashtri, they must be the devapatnih, the wives of the gods, the personified metres of the Veda, according to the Taittariya; chhandánsi vai gnàh.

2 Sthàtus'cha vayas trivayà upastire: the passage is rather obscure: according to the Scholiast, it means, I, who am able to offer you three sorts of sacrificial food, vegetable substances, animal victims, or the *Soma* Juice—oshadhipas'usomátmakàni annâni; spread, upastrinàmi; the food, or cakes and butter, chárupurodásàdi lakshanàni, of that which is stationary, that is vrihyàdeh, or rice and other grains.

3 The two first of these names occur in the Puránas, as those of two of the Rudras; according to the Scholiast, the first is the same as ahi, alone; budhnya implying merely his origin in the firmament,—budhnam antariksham tatra bhavo-ahi-námá deva: the second is a name of the sun, who goes with one foot: trita he would treat as an epithet, tritastirnatama, most expanded, an epithet of Indra: Ribhukshin is an ordinary appellative of the same deity: Savitri he explains, the generator of all, sarvasya prasavitâ.

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food, and may the swift-moving grandson of the waters, (Agni, be gratified by) our praises and our worship.

7. Adorable (gods), I desire that these (my) earnest praises (should please) you: men wishing for food, desirous of vigour, have constructed (hymns) for your celebration; may you hasten like a (swift) chariot-horse to our (pious) rite.

SUKTA X. (XXXII.)

THE deities of the first stanza are Heaven and Earth; of the two next, Indra or Twashtri; Râkâ, the full moon, of the two following, and Siniwàli, the new moon, of the next two, specified, the *Rishi* is as before; the metre of the first five stanzas is *Jagati*; of the three last, *Anushtubh*.

HEAVEN and Earth, be the protectors of me your worshipper, anxious to propitiate you by worship and adoraton, for of you two is abundant food: desiring riches, I glorify you both, and celebrate you with great (laudation).

2. Let not the secret guile of man, (Indra), harm us by day (or night); leave us not subject to the malevolent, disunite us not from thy friendship; regard us with the favourable thoughts that (spring) from it: we ask this (boon) of thee.

3. Bring to us, with benignant mind, the well-nourished and compactly-limbed milch cow, yielding milk, and conferring happiness: daily I glorify thee,

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who art adored by many, quick in (thy) steps, and rapid in (thy) words.[1]

4. I invoke, with suitable praise, Râkâ, who is worthily invoked: may she, who is auspicious of good fortune, hear us, and spontaneously understand (our purpose): may she sew her work with an infallible needle:[2] may she grant us excellent and opulent descendants.

5. Raka, with those thy kind and gracious intentions, wherewith thou grantest riches to the donor (of oblations), approach us to-day; thou who art auspicious of good fortune, favourably inclined, and bestowing a thousand blessings.

6. Wide-hipped Sinivali,[3] who art the sister of the gods, accept the offered oblation, and grant us, goddess, progeny.

7. Offer the oblation to that Sinivâli, the protectress of mankind, who has beautiful arms, beautiful fingers, who is the parent of many children.

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1 Padyàbhir-ás'um vachasá cha vájinam, explained as in the text, but, according to the Scholiast, it is doubtful whether this and the preceding stanza apply to Indra or to Twashtri.

2 Sivyatu apah suchyáchchhidyamànayà, may she sew the work with a needle that is not capable of being cut or broken; with one, of which the stitches will endure, in like manner as clothes and the like wrought with a needle last a long time, according to the commentator.

3 Siniváli is the moon on the first day on which it is visible: she is said to be, devânâm swasá, either the sister of the gods, or one who is independent of them; the verse occurs in the Yajush, xxxiv. 10; for the epithet, Prithushtuke, which Sâynna explains by prithu jaghane, Mahidhara proposes, either, prithu kes'abhâre, abundant-haired, or much-praised, or desired by many; stukâ, meaning a head of hair, praise or desire.

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8. I invoke her who is Gangu,[1] who is Sinivâli, who is Râkâ, who is Saraswati; (I invoke) Indrâni for protection, Varunâni for welfare.

---

1 Said to be a synonyme of Kuhu, the day of conjunction, when the moon rises invisible: it would seem as if these phases of the moon were identifiable with Indráni or Varunáni, or with both.

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ANUVA'KA IV

SUKTA I. (XXXIII.)

The deity is Rudra, the *Rishi*, as before; the metre, *Trishtubh.*

FATHER of the Maruts, may the felicity extend to us: exclude us not from the sight of the sun: (grant that) our valiant (descendants) may overcome (these) foes, and that we may be multiplied, Rudra, by (our) progeny.

2. Nourished by the sanatory vegetables which are bestowed by thee, may I live a hundred winters; extirpate mine enemies, my exceeding sin, and my manifold infirmities.

3. Thou, Rudra, are the chiefest of beings in glory: thou, wielder of the thunderbolt, art the mightiest of the mighty: do thou waft us in safety over (the ocean) of sin: repel all the assaults of iniquity.

4. Let us not provoke thee, Rudra, to wrath by our (imperfect) adoration; nor, showerer (of benefits), by our unworthy praise, nor by our invocation (of other deities): invigorate our sons by thy medicinal plants, for I hear that thou art a chief physician amongst physicians.[1]

5. May I pacify by my praises that Rudra, who is worshipped with invocations and oblations; and never may he who is soft-bellied, of a twany hue, and handsome chin;[2] who is reverently invoked; subject us to that malevolent disposition (that purposes our destruction.)[3]

---

1 Bhishaktaman twâ bhishajâm srinomi: we have here an unequivocal assertion of the Æsculapian attributes of Rudra.

2 Ridudara baभruvarna susipra: Yaska interprets the first mridu udara, having a soft belly.—Nir. vi. 4.

3 Mâ no asyai riradhan manâyai: the Scholiast explains manâ by hanmiti manyamânâ buddhih, the mind meditating, I kill.

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6. May the showerer of benefits, the lord of the *Maruts*, gratify me his suppliant with invigorating food: may I, free from sin, so propitiate Rudra, that I may attain to his felicity, as a man distressed by heat, (finds relief) in the shade.

7. Where, Rudra, is thy joy-dispensing hand, which is the healer and delighter (of all) · showerer (of benefits), who art the dispeller of the sins of the gods,[1] quickly have compassion upon me.

8. I address infinite and earnest praise to the showerer (of benefits), the cherisher (of all), the white-complexioned:[2] adore the consumer (of sin), with prostrations: we glorify the illustrious name of Rudra.

9. (Firm with strong limbs, assuming many forms, fierce, and twany-coloured, he shines with brilliant golden ornaments: vigour,[3] is inseparable from Rudra, the supreme ruler and lord of this world.

10. Worthy[4] (of reverence), thou bearest arrows and a bow; worthy (of praise), thou wearest an adorable and omniform necklace;[5] worthy (of adoration), thou

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1 Apabhartá rapaso daivyasya, is, according to the commentator, devakritasya pápasya apaharttá, the taker away of sin committed by a divinity: however, the proper sense of daivya here may be questionable, and it may imply sins against the gods.

2 S'witiche-s'waityam anchate, he who goes to or obtains whiteness; the white complexion of S'iva, the later representative of Rudra, has, therefore, its origin in the Rich.

3 Asuryam, according to the comment, means bala, strength; or it might be thought to connect Rudra with the Asuras.

4 Arham is for arha or yogya, fit for, or worthy of; the term is somewhat remarkable, as especially applicable, although not exclusively so, to a Buddha.

5 The text has nishka, which Sayana here interprets, hára.

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preservest all this vast universe: there is no one more powerful than thou.

11. Glorify the renowned Rudra riding in his car, ever youthful, destructive, fierce like a formidable wild beast: Rudra, propitiated by praise, grant happiness to him who praises (thee), and let thy hosts destroy him who is our adversary.

12. I bow, Rudra, to thee, approaching (our rite), as a boy to his father when pronouncing a blessing upon him: I glorify thee, the giver of much (wealth), the protector of the virtues; do thou, thus glorified, bestow healing herbs upon me.

13. Maruts, I solicit of you those medicaments which are pure; those, showerers (of benefits), which give great pleasure; those which confer felicity; those which (our) sire, Manu selected;[1] and those (medicaments) of Rudra which are the alleviation (of disease), and defence (against danger).

14. May the javelin of Rudra avoid us: may the great displeasure of the radiant deity pass away (from us): showerer of benefits, turn away thy strong (bow) from the wealthy (offerers of oblations), and bestow happiness upon (our) sons and grandsons.[2]

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1 Yáni Manur avrinita pitá nah: this alludes, no doubt to the vegetable seeds which Manu, according to the Mahabharata, was directed to take with him into the vessel in which he was preserved at the time of the deluge: the allusion is the more worthy of notice, that this particular incident is not mentioned in the narrative that is given of the event in the S'atapatha Bràhmana, see Weber, Indische Studien.

2 The stanza occurs in the Yajush, xvi. 50; the end of the first half of the verse reads, durmatir aghávoh, the displeasure of the sinful or the malevolent, instead of durmatir mahi gàt, may the great displasure pass away.

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15. Cherisher of the world, showerer (of benefits), omniscient and divine (Rudra), hearer of our invocation, so consider us on this occasion, that thou mayest not be irate, nor slay us; but that, blessed with excellent descendants, we may worthily glorify thee at this sacrifice.

SUKTA II. (XXXIV.)

THE deities are the Maruts, the *Rishi* as before, the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

THE Maruts, shedders of showers, endowed with ...stless might, like formidable lions, reverencing the world) by their energies, resplendent as fires, laden with water,[1] and blowing about the wandering cloud, give vent to its (collected) rain

2. Since, golden-breasted Maruts, the (Rudra) begot you of the pure womb of Pris'ni,[2] therefore they, the devourers (of their enemies), are conspicuous (by their ornaments) as the heavens are by the constellations; and, senders of rain, they are brilliant as the cloud-born (lightning).

3. They sprinkle the wide-extended (land) with water, as (men sprinkle horses (when heated) in battles; and they rush along with swift (horses) on the skirts

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1 Rijishnah, from rijisha, water; or it may mean, Soma that has lost its strength,—rijisha, apagata sàrah somah.

2 Prisnyàh sukra udhani, lit. in the pure udder of Prisni, that is, on the elevated places of the earth, in the mountains: or, according to the Scholiast, allusion is intended to the legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts on her in the shape of a bull; but this is more of a Paurànik than a Vaidik legend.

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of the sounding (cloud):[1] Maruts, golden-helmed,[2] and of one mind, agitating (the trees), come with your spotted deer to (receive the sacrificial) food.

4. The prompt-giving Maruts ever confer upon the (offerer of sacrificial food, as upon a friend, all these (world-supporting) waters: they who have spotted deer for steeds, who are possessed of inexhaustible riches, and who, seated in their chariots (proceed) amongst the moving (clouds, like horses going straight[3] (to the goal).

5. Maruts, who are of one mind, and are armed with shining lances, come with the bright, fulluddered kine, by unobstructed paths to partake of the exhilaration of the (*Soma*) juice, as swans (fly to) their nests.

6. Maruts, who are of one mind, come to the food that is offered at (our) sacrifices, as (you come) to the praises of men: nourish the milch cow, (the cloud), so that it may be like a mare with a full udder, and render the pious rite productive of abundant food to the worshipper.

7. Bestow upon us, Maruts, that (son) who shall enjoy abundance, and who shall be repeating your appropriate praises day by day, to (induce) your coming: give food to those who praise you; to him who glorifies

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1 Nàdasya karnais, turayanta àsubhih, lit. they hasten with quick ears of the sound: the Scholiast furnishes, quick horses, and explains the ears to signify, the middle parts of that which emits sound, *i. e.*, the cloud.

2 Hiranyasipràh. sipra, in other places, the nose, or the lower jaw, is here explained, siras-trana, a head-guard, a helmet.

3 Rijiyaso na is explained, by the Scholiast, by riju akutilam pràpnuvantah gachchhanto aswà iva, like horses going by, or arriving at, that which is straight, not crooked.

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you in battles: (grant him) liberality, intelligence, and unimpaired, unsurpassable vigour.

8. When the golden-reated munificent Maruts yoke their horses to their chariots on an auspicious (occasion), they shed in their peculiar (directions) abundant food upon him who offers them oblations, as a milch cow (gives milk) to her calf.

9. Maruts, granters of dwellings, protect us from the malignity of the man who cherishes wolf-like enmity against us: encompass him with your burning diseases; ward off the murderous (weapon) of the devourer.

10. Maruts, your marvellous energy is well known whereby, seizing the udder of heaven, you milked it (of the rain,[1] destroyed) the reviler of your worshipper, and (came), irresistible sons of Rudra, to Trita[2] for the destruction of his enemies.

11. We invoke you, mighty Maruts, who frequent such sacrifices[3] (as this, to be present) at the offering of the diffusive and desirable (libation: lifting up our ladles, and reciting their praise, we solicit the golden-hued and lofty Maruts for excellent wealth.

12. May they, who, the first celebrators of the ten-

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1 Pris'nyá yad udhar api âpayo duhuh: Pris'ni is here identified with the firmament, and the udder is the cloud: in the text the person is abruptly changed: your energy is known, by which they milked, &c.

2 Trita is said to be a Rishi.

3 Evayávnah is said to be derived from eva, that which is to be gone to, gantavyam, that is, worship, or a sacrifice, stotram, yajnam vá, and yâvan, who goes to; it is a purely Vaidik word.

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month's rite, accomplished this sacrifice,[1] reanimate us at the rising dawn; for as the dawn with purple rays drives away the night, so (do they scatter the darkness) with great, and pure, and mist-dispelling radiance.

13. They the Rudras, (equipped) with molodious (lutes),[2] and decorated with purple ornaments, exalt in the dwellings of the waters; and scattering the clouds with rapid vigour, they are endowed with delightful and beautiful forms.

14. Imploring them for ample wealth, and (having recourse to him) for protection, we glorify them with this praise; like the five chief priests whom Trita detained

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1 Te das'agwàh prathamà yajnám uhira, in the first volume we have had das'agwáh explained, those who originally, at least, were priests of the race or school (of Angiras, conducting ceremonies that lasted nine or ten days, here we have the office assigned to the Maruts, as the first celebrators of the rite, and who are therefore identified by the Scholiast with the Angirasas,—Angirasas-tad rupa bhutwá--marutah, who were the first, or prior to the Adityas, according to the legend which is here more fully detailed in the commentary, there was a competition for precedence in going to Swarga, between the A'dityas and the Angirasas, and the latter acquired it, by first instituting sacrifices with fire; according to the text, Adityàs'chaiva iha àsann-angirasascha te agre agninà agnim ayajanta; the Adityás were also here, and the Angirasas; they (the latter) first worshipped Agni with fire, this is in harmony with the inference drawn from other passages, that Angiras and his disciples were the persons who first established the various forms of worship with fire.

2Te kshonibhih, Sáyana explains kshonibhih by, sabda káribhir-vinákhyair-vinaviseshaih, with sounding instruments, called vinis, a sort of vinâs, the vina is a stringed instrument, well known.

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for the (performance of the sacrifice, and to protect it with their weapons.[1]

15. Maruts, may that protection wherewith you convey the worshipper beyond sin, wherewith you rescue the reciter of your praise from the scoffer, be present with us: may your benign disposition tend towacds us, like a lowing (cow towards her calf).

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1 Trito na yân pancha hotrin abhishtaye ávavarttad avarán chakriyá avase, the passage is obscure, especially as the legend which is alluded to is not narrated by the Scholiast, in fact, he is disposed to consider it as alluding to the practice of mysticism, or the five hotris, or offerers of the Soma, being the five vital airs, whom Trita, as a Yogi, suppressed, and compelled to concentrate themselves in the Chakra. or umbilical region, for the attainment of superhuman faculties: this would leave the term avarán unexplained, although the commentator proposes to render it, homanishpádakán mukhyân, the chief offers of the Soma: his explanation runs thus: pancha-hotrin adhyâtmaprânâpândi panch vrittyâtmanà varttamànán, ata eva homanishpàdakàn mukhyàn, abhishtaye abhilashitasiddhyártham chakripá nábhichakrena avatum sangantum ávarttat: swasmán nir jigamishun pránán swâtmâbhimukham bhimukham âvartayat, he compelled the vital airs, desirous of issuing from himself, to turn back into the presence of himself and to concentrate with the umbilical chakra, for the entire completion of the rite; (those airs being) the chief offerers of the oblation abiding in the spirit, as prâna, apâna, and the rest, constituting the five ministering prisets: a less mystical interpretation turns upen the sense of chakriyâ, with a spear or lance, rishtyâkhyena âyudhena.

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SUKTA III. (XXXV.)

The deity is Apámnapát; the *Rishi* as before; the metre is *Trishtubh.*

DESIRING food, I put forth this laudatory hymn: may the sounding and swift-moving grandson of the waters[1] bestow abundant food upon me, his worshipper: may he make us of goodly appearance, for verily he is propitiated by praise.

2. Let us address to him the prayer that is conceived in our hearts, and may he fully understand (its purport); for he, the lord, the grandson of the waters, has generated all beings by the greatness of his might.

3. Some waters collect together (from the rain); others, (already collected on earth), unite with them; as rivers, they flow together to propitiate the ocean-fire:[2] the pure waters are gathered round the pure and brilliant grandsons of the waters.[3]

4. The young and modest (waters) wait upon the youth, assiduous in bathing him, and he, although unfed

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1 Apám-napát, the son of the trees or fuel, which are the progeny of the rains: a different etymology makes the term an epithet of the sun: vol. i. 51, note.

2 Urvam nadyah prinanti: urva is explained by Sáyana in its usual acceptation of submarine fire,—samudramadhye varttamánam vádaválanalam.

3 The Scholiast suggests also a different explanation of the stanza, as referring to two sorts of water; one termed ekadhanáh, the other vasativaryah, apparently the juice of the Soma, as distinguished by their employment in the Agnishomiya sacrifice, after collecting the fat of the victim, and which are to be mixed for the completion of the ceremony: the mantra used on the occasion occurs in the Yajush, IV. 23, where Mahidhara explains the meaning of Vasativari; vasativari sanjnánám somarthánám apám grahanam káryam, the taking of the waters named Vasativari, which mean, the Soma is to be observed: more particular detail is to be found in the Sutras of Kátyáyana, VIII. 9; VII. 10.

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with fuel, yet cleansed with clarified butter, shines with bright rays amidst the waters,[1] that abundance (may be) to us.

5. Three divine females[2] present food to that uninjurable divinity; as if formed in the waters they spread abroad, and he drinks the ambrosia of the fist-created (element).[3]

6. In him is the birth of the horse;[4] of him is (the origin of) the world:[5] do thou, grandson of the (waters), protect the pious worshippers from the malevolence of the oppressor: those who give no offerings, those who practise untruths, attain not the inconceivable deity, whether abiding in the immature or the perfect waters.

7. He, the grandson of the waters, who abides in his own dwelling; of whom is the readily-milked cow;

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1 Alluding either to the submarine fire or to the lightning amidst the rain-clouds.

2 They are according to the Scholiast, Ilá, Saraswati, and Bhárati, personifications of sacred prayer or praise.

3 Kritá iva upa hi prasarsre apsu, they have proceeded or issued, as if made, in the waters, is the explanation of the commentator; but this is all. Sa piyusham dhayati purvasunám, he drinks the nectar, that is the Soma, of those first born; the essence of the waters which were the first created things by Brahmá; purvam Brahmanah sakás'ád utpannánám apám sárabhutam.

4 As'wasya atra janimá, here, or in him is the birth of the horse; alluding, according to the Scholiast, to the production of Uchchais-s'ravas, the horse of Indra, amongst the precious things obtained by the churning of the ocean: but this is Pauránik; apparently not Vaidik; and the birth of the horse from water, whether of the ocean or not, is a legend, the origin of which is yet doubtful.

5 Asya cha swah; the last is explained, su, well, varaniya, to be chosen: implying, according to the Scholiast, the whole world: that is, the deity residing amidst the waters, or the rains, may be considered as the origin of all earthly things.

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who augments the nectar (of the skies, and thence) eats the sacrificial food; he, gathering strength in the midst of the waters, shines for the sake of conferring wealth upon his worshipper.

8. All other beings are, as it were, branches of him, who, truthful, eternal, and vast, shines amidst the waters with pure and divine (radiance); and the shrubs, with their products, are born (of him).

9. The grandson of the waters has ascended the firmament above (the region) of the tortuously-moving (clouds), arrayed in lightning: the broad and golden-coloured (rivers) spread around, bearing (to all quarters) his exceeding glory.

10. The grandson of the waters is of golden form. of golden aspect, of golden hue, and (shines) seated upon a seat of gold: the givers of gold (at solemn rites) present to him (sacrificial) food.

11. Beautiful is his form (of aggregated lustre, beautiful) is the name of the grandson of the waters; (both) flourish, though hidden[1] (by the clouds) the youthful waters collectively kindle the golden-coloured divinity in the firmament, for water is his food.

12. To him our friend, the first of many[2] (deities), we offer worship with sacrifices, oblations, and prostration: I decorate the high place (of his presence): I nourish him with fuel: I sustain him with (sacrificial) viands: I glorify him with hymns.

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1 Apichyam varddhate-meghántarhitam sad-vardhate: increases though concealed by the clouds: is the interpretation of the comment.

2 Bahunám avamáya, the best of many, that is, of the gods as in the Aitareya Bráhmana, agnir-vai devánám avamah, that is, according to the Scholiast, devánám madhye prathamah, the first amongst the gods; qualifying the expression as referring to the sacrifice in which oblations are tobe presented to Agni, or fire, in thefirst instance.

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13. Vigorous, he has generated himself as an embryo in those (waters): he is their infant; he sucks them; they bedew him (with moisture); the grandson of the waters of untarnished splendour has descended to this (earth) in the form of a different (fire)[1]

14. The abundant waters, bearing sustenance to their grandson, flow round him with spontaneous movements; when abiding in his supreme sphere, and shining daily with imperishable (rays)

15. I have come, Agni, to thee, (the giver) of good dwellings, for the sake of offspring: I have come with a propitiatory hymn for the sake of the opulent (offerers of oblations): may all the good which the gods defend (be ours); that, blessed with excellent descendants, we may worthily glorify thee at this sacrifice.

SUKTA IV. (XXXVI.)

The *Rishi* and the metre are the same as in the preceding; the deities are various: the first stanza is addressed to Indra, the second to the Maruts, the third to Twashtri, the fourth to Agni, the fifth to Indra and the sixth to Mitra and Varuna; according to the Scholiast, each is associated with a deified month, after the nomenclature of the old kalendar, or Indra with Madhu, the Maruts with Mádhava, Twashtri with S'ukra, Agni with S'uchi, Indra with Nabha, and Mitra and Varuna with Nabhasya.

(The libation) that is being presented, Indra, to thee, comprises the (products of the) cow, and the (consecrated) water; and the leaders (of the rite) have ex-

1 Anyasya iva iha tanvá vivesha, has entered here, verily, with the body of another; the substantive, fire, is understood; that is, fire originally ethereal, has come upon earth as culinary and sacrificial fire.

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pressed it with stones, and strained it through woolen (filters):[1] Do thou, Indra, who art the first (of the gods,) and rulest (over the world), drink the *Soma* offered by the *Hotri*,[2] and sanctified by the exclamations *Swáhá* and *Vashát*.

2. Maruts, together worshipped with sacrifices, standing in the car drawn by spotted mares, radiant with lances, and delighted by ornaments, sons of Bharata,[3] leaders in the firmament, seated on the sacred grass, drink the *Soma* presented by the *Potri*.

3. Do ye, who are devoutly invoked, come to us together, and, seated on the sacrificial grass, enjoy your rest; and then, Twashtri, who headest a brilliant cohort, (come) with the gods and their wives, and rejoice, being pleased with the (sacrificial) food.[4]

4. Sage Agni, bring hither the gods, and sacrifice to them: invoker of the gods, propitious to us, sit down in the three altars:[5] accept the libation of *Soma* that is offered to thee, from the *Agnidhra*, and be satisfied with thy portion.

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1 The text has only avibhih, with sheep; the Scholiast amplifies the phrase, aver bálamayair das'ápavitraih, with purifying filters made of the hair of the sheep.

2 Piba hotrád á somam: in this and the following verses, hotra and the analogous terms, potra, Agnidhra, etc,, are explained, the Yága, or sacrifice of the Hotri, and the rest, those portions of the ceremony which are assigned to the different officiating priests, or the oblations which each is in turn to present.

3 Bharatasya sunavah: the first is said to be a name of Rudra, as the cherisher or sovereign, bharttri, of the world.

4 The verse occurs in the Yajush, xxvi. 24; and according to Mahidhara, is in the first instance, addressed to the Devapatnyah, the wives of the gods, and than to Twashtri along with them: his interpretation is, in another respects, much the same as Sáyana's.

5 Those of the Gárhapatya, A'havaniya, and Dakshina fires.

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5. This (libation), Indra, is the augmenter of thy bodily (vigour), favourable of old to the resistless strength of (thy) arms: it is effused, Maghavan, for thee; it is brought to thee from the *Bráhmana*; do thou drink and be satisfied.

6. Mitra and Varuna, both be gratified with the sacrifice: hear my invocation as the seated *Hotri* repeats in succession the ancient praises: the (sacrificial) food, encompassed (by the priests), attends the royal pair; drink, both of you, the sweet *Soma* libation, offered by the *Prasastri*.

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EIGHTH ADHY'AYA.

ANUVA'KA IV.—*(Continued.)*

SUKTA V. (XXXVII.)

The deity of the first four stanzas is Dravinodas; of the fifth, the As'wins; and of the sixth, Agni; the metre and *Rishi* are the same as before.

BE gratified, Dravinodas,[1] by the sacrificial food presented as the offering of the Hotri; He desires, priests, a full libation; present it to him, and, influenced (by it, he will be your) benefactor: drink, Dravinodas, along with the Ritus,2 the Soma, the offering of the Hotri.

2. He, whom I formerly invoked, and whom I now invoke, is verily worthy of invocation, for he is renowned as a benefactor: the Soma libation has been brought by the priests; drink, Dravinodas, along with the Ritus, the Soma, the offering of the Potri.

3. May these thy bearers, by whom thou art borne along, be satisfied; lord of the forest, be firm, doing no injury, steadfast of resolve; come, and being gracious, drink, Dravinodas, along with the Ritus, the Soma, the offering of the Neshtri.

4. Whether he have drunk the Soma from the offering of the Hotri; whether he have been exhilarated by the offering of the Potri; whether he have been pleased with the (sacrificial) food presented as the

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1 Somam Dravinodah piba ritubhih: this is the burthen of the two next stanzas also, and of the last of the hymn: the Scholiast would understand the Ritus, properly the seasons, to be the deities presiding over the months, continuing the series from the preceding Sukta, and adding to the number severally, the months named Isha, Urjja, Sahas, and Tapasya.

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act of the Neshtri; still let Dravinodas quaff the unstrained ambrosial cup, the fourth offered by the priest.[1]

5. Yoke to-day, As'wins, your rolling car, conveying (you), the leaders (of the rite); and setting you down before us: mix the oblations with the sweet juice: come, you are affluent with (abundant) food, and drink the Soma.

6. Be pleased, Agni, with the fuel; be pleased with the oblation; be pleased with the sacred prayer that is good for man; be pleased with holy praise, asylum of all: Agni, willing (to accept oblations), render all the great gods desirous (of the same), and with them all, and with the Ritu driuk the oblation.

SUKTA VI. (XXXVIII)

The deity is Savitri; the *Rishi* and metre are the same.

IN truth, the divine Savitri, the bearer (of the world), has perpetually been present for the generation (of mankind), for such is his office:[2] verily he grants wealth to the pious (worshippers);[3] may he, therefore, bestow upon the offerer of the oblation (sufficient) for his well-being.

2. The divine, vast-handed (Savitri), having risen, stretches forth his arms for the delight of all: the

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1 Pátram Dravinodah pibatu dravinodasah, lit. let Dravinodas drink the cup of Dravinodas; but in the second place the word is explained ritwij, a priest.

2 This seems to be suggested by the etymology of Savitri, as derived from the root Su, to bring forth, prasaváya lokánám; for such is his work,—tadapá, tat prasava karmá.

3 Devebhyah, to the gods; but the Scholiast interprets it here, stotribhyah, to the praisers.

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purifying waters (flow) for (the fulfilment of) his rites, and this circumambient air sports (in the firmament).

3. The moving (Sun) is liberated by his rapid rays: verily he has stopped the traveller from his journey:[1] he restrains the desire of warriors for combat, for night follows (the cessation of) the function of Savitri.

4. She, (Night), enwarps the extended (world) like (a woman) weaving (a garment): the prudent man lays aside the work he is able (to execute) in the midst (of his labour): but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears.

5. The engendered domestic radiance of Agni spreads through various dwellings, and presides over all (sorts of sacrificial) food: the mother, (Dawn), has assigned to her son, (Agni), the best portion (at sacrifices), which is the manifestation of him imparted by Savitri.[2]

6. The warrior, eager for victory, who has gone forth (to battle), turns back; (for) home is the desire of all moving beings: abandoning his half-wrought toil, the labourer returns (home) when the function of the divine Savitri (is suspended).

7. The animals search in dry places for the watery element which has been collected in the firmament by thee: the woods are assigned (by thee) to the birds: no one obstructs these functions of the divine Savirti.

8. The ever-going Varuna grants a cool, accessible, and agreeable place (of rest), to all moving (creatures),

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1 Or literally, the goer, from going.

2 The Agnihotra rite is to be performed at dawn, which may be therefore considered as enjoined or instigated by the rising sun.

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on the closing of the eyes (of Savitri);[1] and every bird and every beast repairs to its lair when Savitri has dispersed (all) beings in various directions.

9. I invite to this place, with reverential salutations, for my good, that divine Savitri, whose functions neither Indra, nor Varuna, nor Mitra, nor Aryaman, nor Rudra, nor the enemies (of the gods), impede.

10. May he, who is adored by men, the protector of the wives (of the gods),[2] preserve us; when worshipping him, who is auspicious, the object of meditation, and the all-wise: may we be the beloved of the divine Savitri, that we may (thence be successful in the accumulation of wealth and the acquisition of cattle.

11. May that desirable wealth which is granted to us, Savitri, by thee, proceed from the sky, from the waters, from the earth; and may the happiness (which belongs) to the race of those who eulogise thee, devolve upon me, repeating diligently thy praises.

SUKTA VII. (XXXIX)

The deities are the Aswins; the *Rishi* and metre as before.

DESCEND, As'wins, like falling stones, for the purpose (of destroying our foes); hasten to the presence of the wealth-possessing (worshippers), like vultures to a tree: like two Bráhmaṇas[3] repeating hymns, (be present) at

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1 Varuna especially presiding over the night.

2 Gnáspati, devapatnínám patih; or gnáh may mean the metres of the Vedas.

3 Brahmáná-iva for Brahmanau; this looks very like a specific denomination, and recognises the existence of the Brahman not

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the sacrifice, and come like (royal) messengers in the land, welcomed by many people.

2. Moving at dawn like two heroes in a car; like a pair of goats;[1] like two women lovely in form; or like husband and wife; come together, knowing (how sacred) rites (are to be celebrated) amongst men, (to bestow) happiness (on the worshipper).

3. Come to us, the first (before other gods), like a pair of horns, or like two hoofs, travelling with rapid (steps); like a pair of *Chakravákas*, awaiting day; overthrowers of foes, like warriors in cars, able (to perform all things), come to our presence.

4. Bear us, across (the sea of life), like two vessels, or (over difficult places), like the poles of a car, the axles, the spokes, the fellies (of two wheels): Be like two dogs, warding off injury to our persons, and, like two coats of mail, defend us from decay.

5. Irresistible as two winds, rapid as two rivers, and quick of sight, come like two eyes before us; like two hands; like two feet; subservient to the well-being of our bodies, conduct us to (the acquirement) of excellent (wealth).

6. Like two lips uttering sweet words; like two breasts yielding nourishment for our existence; be to us like two noses, preserving our persons, and like two ears for the hearing of agreeable (sounds.)

7. Like two hands, As'wins, be ever investing us with vigour; like heaven and earth, bestow upon us

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merely as the title of an individual superintending priset, but as implying a religious, or priestly order or caste.

1 In this and many of the succeeding comparisons, the only point of similitude is that of the dual number.

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rain; give sharpness to the praises that are addressed to you, as they whet an axe upon a grindstone.[1]

8. The *Gritsamadas* have composed this prayer, these praises, As'wins, for your exaltation: be propitiated by them, leaders of ceremonies, and come hither: that blessed with excellent descendants, we may worthily glorify you at this sacrifice.

SUKTA VIII. (XL.)

The deities are Soma and Pushan; the *Rishi* and metre as before.

SOMA[2] and Pushan, you two are the generators of riches, the generators of heaven, the generators of earth; as soon as born you are the guardians of the whole world: the gods have made you the source of immortality.[3]

2. (The gods) propitiate these two divinities at the moment of their birth, for they drive away the disagreeable glooms: [with these two, Soma and Pushan, Indra generates the mature (milk) in the immature heifers.[4]

3. Soma and Pushan, showerers (of benefits), direct towards us the seven-wheeled car,[5] the measure of

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1 Kshnotrena iva swadhitim; asim tejanasànavat tikkshnikurutam; sharpen like a sword or knife upon a whetstone.

2 By Soma, it would appear that we are to understand both the moon and the Soma plant, as is more particularly intimated in the fourth stanza.

3. Akrinavan amritasya nábhim: hetum, the cause or source, amaranasya, of not dying.

4 That is, the rain in the newly risen clouds,

5 Sàyana explains saptachakram, the year, consisting of seven seasons, reckoning the intercalary month as an additional ritu, or season.

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the spheres, undistinguishable from the universe, every where existing, (guided) by five reins,[1] and to be harnessed by the mind.

4. One of them, (Pushan), has made his dwelling above in the heaven ; the other, (Soma), upon earth, and in the firmament :[2] may they both grant us much-desired and much-commended abundant wealth of cattle, the source to us (of enjoyments).

5. One of you, (Soma), has generated all beings ;[3] the other proeeeds looking upon the universe : Soma and Pushan, protect my (pious) rite : through you, may we overcome all the hosts of our enemies.

6. May Pushan, who is the benefactor of all, be propitious to (this pious) rite ; may Soma, the lord of wealth, grant us affluence : may Aditi, who is without an adversary, protect us, so that, blessed with excellent descendants, we may worthily glorify (you) at this sacrifice.

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1 Here again, according to the Scholiast, we have a reference to the solar year, reduced, by the amalgamation of the cold and dewy seasons into one, to five seasons ; as by another text, dwàdasa vai másáh panchartavo hemantas'is'irayoh samásena, the twelve months are verily five seasons by the combination of the cold and dewy seasons.

2 In the first, Soma, as a vegetable, abides on earth ; in the second, or the firmament, he is represented by the moon.

3 In what way is not explained, and another text, quoted from the ninth Mandala,—Somo janitá matinâm, Soma, the generator of the wise or pious, does not supply the information : possibly allusion is intended to the effects of the libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

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SUKTA IX. (XLI.)

THE deities are various: Váyu is addressed in the two first stanzas; Indra and Váyu in the third; Mitra and Varuna, the Aswins, Indra, the Viswadevas, Saraswati, and Heaven and Earth, are in succession the divinities of six triplets; the metre is Gayatri, except in the fifth Tricha, in which the two first stanzas are in the Anushtubh metre, and the third in the *Brihati*; the *Rishi* is, as before, *Gritsamada*.

VAYU, whose are a thousand chariots, and the Niyut steeds,[1] come to drink the Soma juice.[2]

2. Vâyu, of the Niyut steeds, approach: this bright (juice) has been accepted by thee, for thou goest to the dwelling of the offerer of the libation.[3]

3. Leaders (of rites), Indra and Vâyu, lords of the Niyut steeds, come and drink to-day the mixture of milk and of the pure *Soma* juice.

4. This libation is offered to you, Mitra and Varuna, cherishers of truth; hear, verily, this my present invocation.[3]

5. Sovereigns, exercising no oppression, sit down in this substantial and elegant hall, (built) with a thousand columns.[4]

6. May these two universal monarchs, fed with clarified butter, sons of Aditi, lords of liberality, show favour to their sincere (worshipper).

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1 The Niyuts are the horses of the car of Vâyu,

2 This verse occurs in the Yajush, XXVII, 29: S'ukra, which Sâyana interprets dipyamâna, bright, resplendent, as an appellative of the Soma juice, Mahidhara renders by graha, a vessel, a ladle; that is, a ladle or cup of Soma juice.

3 This stanza occurs in the Sâma-Veda, II 260; and in the Yajush; but in a very different place from the two preceding, or VII. 9.

4 This and the next verse occur in the Sâma-Veda, II. 261, 262.

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7. As'wins, in whom there is no untruth; Rudras, go by the (direct road to (the sacrifice at which the libation) is to be drunk by the leaders (of sacred rites,) for which the offerer may receive the reward of) cows and horses.[1]

8. Showerers of wealth, (bring to us such riches) that the malevolent man, our foe, whether he be far off or nigh,[2] may not take (it) away.

9. Resolute As'wins, bring to us riches of various sorts,[3] and wealth begetting wealth.

10. May Indra dissipate all great and overpowering danger, for he is resolute, and the beholder of all.[4]

11. If Indra provide for our happiness, evil will not come behind us, good will be before us.

12. Let Indra, the beholder of all, the conqueror of foes, send us security from all quarters.

13. Universal gods, come hither; hear this my invocation; sit down upon this sacred grass.[5]

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1 The Yajush repeats this and the two following verses xx. 80—83.

2 Na yat para nântara: para is rendered by Sâyana, durastha, being at a distance, and antara by samipavartti, one being near; Mahidhara understands them to signify relationship, para meaning asambaddha, unconnected, and antara, sambaddha, connected or related: he explains also the verb âdadharshat differently, and makes Indra the object:—"The Indra whom may such a man not overcome, yam-Indram na parâbhuyât;" but this seems rather inapplicable.

3 Pisanga sandris'am is explained by Sâyana, nánârupam, of many sorts; Mahidhara, more literally gives pisanga its ordinary sense of tawny or yellow, and explains the compound, that which is of a yellow colour, or gold.

4 Sáma Veda, I. 209.

5 Yajur-Veda, VII. 4.

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14. This sharp, savoury, exhilarating (beverage) is (prepared) for you by the *Sunahotras*;[1] drink of it at your pleasure.

15. Maruts, of whom Indra is the chief; divinities of whom Pushan is the benefactor; do you all hear my invocation.

16. Saraswati, best of mothers, best of rivers, best of goddesses,[2] we are, as it were, of no repute; grant us, mother, distinction.

17. In thee, Saraswati, who art divine, all existences are collected: rejoice, goddess, amongst the *Sunahotras*, grant us, goddess, progeny.

18. Saraswati, abounding in food, abounding in water, be propitiated by these oblations, which the *Gritsamadas* offer as acceptable to thee, and precious to the gods.

19. May the two, (Heaven and Earth), who confer good fortune upon the sacrifice, proceed (to the altar);[3]

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1 In this and in verse 17 the author resumes his original character of a member of the family of the Sunahotras: see p. 207.

2 Ambitame, naditame, devitame; the superlative of ambika, a mother; nadi, a river; and devi, a goddess.

3 According to the Scholiast, the objects addressed are the two sakatas, carts or barrows, which are employed to bring the fuel, or the Soma plants, and are placed in front of the hall of sacrifice, north and south of an altar erected outside, and which are considered here as types of Heaven and Earth, who, properly speaking, are the deities of the Tricha: the S'akatas are requested, according to Sàyana, to proeeed to the west part of the northern vedi, or altar,—uttaravedeh paschimabhàgam pragachchhatám: according to Kátyáyana, they are also termed Havirdhànas, oblation-containers, and part of the ceremony consists in dragging them into different positions at different periods, accompanied by appropriate texts which are given in the Yajur-Veda, v. 14—21.

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for, verily, we implore you both (to cor e), as well as Agni, the bearer of oblations.

20. Heaven and Earth, bear to the gods to-day our heaven-aspiring sacrifice, the means of obtaining *Svarga*.

21. May the adorable gods, devoid of malice, sit down to-day nigh to you both to drink the *Soma* juice.

SUKTA X. (XLII.)

The deity is a bird, or Indra in the form of one, the *Rishi* is *Gritsamada*; the metre, *Trishtubh*; according to the *Grihya Sutras*, the hymn is to be silently repeated on hearing the disagreeable cry of a bird; one ominous of misfortune is probably intended,

CRYING repeatedly, and foretelling what will come to pass, (the *Kapinjala*)[1] give (due) direction to its voice, as a helmsman (guides) a boat: be ominous, bird, of good fortune, and may no calamity whatever befall thee from any quarter.

2. May no kite, no eagle, kill thee: may no archer, armed with arrows, reach thee: crying repeatedly, in the region of the *Pitris*,[2] be ominous of good fortune: proclaimer of good luck, speak to us on this occasion.

3. Bird, who art ominous of good fortune, the proclaimer of good luck, cry from the south of our dwellings: may no thief, no evil-doer, prevail against us;

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1 The name does not occur in the text, but the Anukramaniká has kapinjalarupindro devatà: the kapinjala, in ordinary language, is the Francoline partridge.

2 The south; for, as observed in the comment on the next verse, the cry of birds on the south is of good omen.

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that, blessed with excellent descendants, we may worthily praise thee at this sacrifice.

SUKTA XI. (XLIII.)

The deity and *Rishi* as before; like the preceding, the hymn is also a *Tricha*, or *Triad*: the metre of the first and third stànzas is *Jagati*; of the third, *Atisàkkari* or *Ashti*.

LET the birds in quest of their food, according to the season, proclaim their circumambulations, like the celebrators (of sacred rites): he utters both notes, as the chaunter of the Sáma recites the *Gâyatri* and *Trishtubh*, and delights (the hearers).

2. Thou singest, Bird, like the *Udgâtri* chanting the *Sáma*: thou murmurest like the *Brahmaputra*[1] at sacrifices: like a horse (neighing) when approaching a mare, do thou proclaim (aloud) to us good fortune from every quarter; proclaim aloud prosperity to us from every direction.

3. When uttering the cry, O Bird, proclaim good fortune: when sitting silently, cherish kind thoughts towards us: when thou criest as thou art flying, let the sound be like that of a lute;[2] so that blessed with excellent descendants, we may worthily praise thee at this sacrifice.

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1 The same as the Bráhman ichchansi, one of the sixteen priests who s'astram s'ansati, recites the mantra that is not to be sung or chaunted.

2 Karkarir-yatha: the karkari is said to be a musical instrument,—vidya viseshah.

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MANDALA III.

EIGHTH ADHY'AYA *(Continued)*.

ANUVA'KA I.

SUKTA I. (I.)

The hymns of the Third *Mandala* are attributed to Viswámit or individuals of his family: he is the *Rishi* of the first *Sukta*, the deity of which is Agni; the metre, *Trishtubh*.

RENDER me vigorous, Agni, since thou hast made me the bearer of the Soma to offer it in the sacrifice: honouring the gods who are present, I take hold of

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1 Viswamitra is a remarkable person in the traditions of the Hindu religion; according to the historical and Pauranik authorities, he was originally a member of the Kshatriya, or royal and military caste, and himself for some time a monarch; he was descended from Kusa, of the lunar race, and was the ancestor of many royal and saintly personages, who, with himself, were called after their common ancestor, Kusikas, or Kausikas: by the force of his austerities, he compelled Brahmâ to admit him into the Brahmanical order, into which he sought admission, in order to be placed upon a level with Vasishtha, with whom he had quarrelled: his descent, and the circumstances of his dispute with Vasishtha, are told, with some variation, in the Ramayana, ch. LI—LXV. (Schlegel's edition), in the Mahabharata, Vayu Vishnu and Bhagavat, and other Puranas: the details of the Ramayana are the most ample; the texts of the Rig-Veda intimate a general conformity with those of the Puranas as to the family designation of Viswâmitra, and to occasional disagreements with Vasishtha, originating, apparently, in their respective patronage of hostile princes: according, however, to the heroic poems, the Puranas, and various poems and plays, these two saints were on very amicable terms in their relations to the royal family of Ayódhya, or to king Dasaratha, and his son Rama.

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the stone (to express the juice); I propitiate them; do thou, Agni, protect my person.

2. We have performed, Agni, a successful sacrifice: may my praise magnify (thee) as worshipping thee with fuel and with reverence: (the gods) from heaven desire the adoration of the pious, who are anxious to praise the adorable and mighty (Agni).

3. The gods discovered the graceful Agni (concealed) amidst the waters of the flowing (rivers), for the purpose of (sacred) acts: Agni, who is intelligent, of purified vigour, and friendly; who from his birth bestowed happiness on earth and heaven.

4. The seven great rivers[1] augmented in might the auspicious, pure, and radiant Agni as soon as he was born, in like manner as mares (tend) the new-born foal: the gods cherished the body (of Agni) at his birth.

5. Spreading through the firmament with shining limbs, sanctifying the rite with intelligent and purifying (energies), and clothed with radiance, he bestows upon the worshipper abundant food and great and undiminished prosperity.

6. Agni every where repairs to the undevouring, undevoured (waters);[2] the vast (offspring) of the firmament, not clothed,[3] yet not naked, seven eternal, ever

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1 See vol. i. p. 88, and note: the seven great rivers of India, or branches of the Ganges, seem to have been known to the Romans in the time of Augustus.

Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges.—Æn. ix. 30.

2 Anadatiradabdha, not extinguishing Agni, nor yet evaporated by him.

3 Avasânâ anagnâ. not wearing garments, but invested by the water as by a robe.

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youthful rivers, sprung from the same source, received AGNI as their common embryo.

7. Aggregated in the womb of the waters,[1] (his rays) spread abroad; and omniform, are here effective for the diffusion of the sweet (juice), like milch kine full uddered: the mighty (Heaven and Earth) are the fitting parents of the graceful AGNI.

8. Son of strength, sustained by all, thou shinest, possessing bright and rapid rays: when the vigorous Agni is magnified by praise, then the showers of sweet rain descend.

9. At his birth he knew the udder of his parent,[2] and let forth its torrents, and its speech (of thunder): there was no one to detect him, lurking in the deep, with his auspicious associates, (the winds), and the many (waters) of the firmament.

10. He cherishes the embryo of the parent (firmament), and of the generator (of the world): he alone consumes many flourishing (plants): the associated brides (of the Sun, Heaven and Earth), who are kind to man, are both of kin to that pure showerer (of blessings:) do thou Agni, ever preserve them.

11. The great Agni increases on the broad unbounded (firmament), for the waters supply abundant nutriment; and placid, he sleeps in the birht-place of the waters for the service of the sister streams.

12. The invincible Agni, the cherisher of the valiant in battle, the seen of all, shining by his own lustre, the generator (of the world), the embryo of the waters,

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1 The antariksha, mid-heaven, or the firmament, the region of vapour.

2 Piturudhar viveda, the parent here is the firmament, and the udder the clouds, or the accumulated stores of rain

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the chief o leaders, the mighty, is he who has begotten the waters for (the benefit of) the offerer of the libation.

13. The auspicious timber has generated the graceful and multiform embryo of the waters and the plants: the gods approached him with reverence, and worshipped the adorable and mighty (Agni) as soon as born.

14. Mighty suns, like brilliant lightnings, associate with the self-shining Agni great in his own abode, as if in a (deep) cavern, as they milk forth ambrosia into the boundless and vast ocean.

15. I, the institutor of the rite, worship thee with oblations: desirous of thy favour, I implore thy friendship: grant, along with the gods, protection to him who praises thee; preserve us with thy well-regulated rays.

16. Approaching thee, benevolent Agni, and performing all holy acts that are the cause of opulence, offering oblations with earnestness and in abundance, may we overcome the hostile hosts that are without gods.[1]

17. Thou, Agni, art the commendable announcer of the gods, cognizant of all sacred rites; placid, thou abidest amongst mortals, and, like a charioteer, thou followest the gods, accomplishing (their wishes)

18. The immortal being has sat down in the dwelling of mortals, accomplishing (their) sacrifices: Agni who is cognizant of all sacred rites, shines with expanded bulk when fed with clarified butter.

19. Come to us with friendly, auspicious, and mighty aids, thou who art great and all- pervading: bestow upon

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1 Abhishyâma pritanayur adevân, or it may mean, may we overcome the hosts of those who are not gods, *i.e.*, the Rakshasas, evil spirits, obstructing sacrifices.

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us ample riches, safe from injury, well spoken of, desirable, and renowned.

20. I address to thee, AGNI, who art of old, these eternal as well as recent adorations: these solemn sacrifices are offered to the showerer of benefits, who in every birth is established (amongst men), cognizant of all that exists.

21. The undecaying *jâtavedas*, who in every birth is established (amongst men), is kindled by the *Viswâmitras:* my we, (enjoying) his favour, ever be (held) in the auspicious good will of that adorable (deity).

22. Powerful Agni, (fulfiller) of good works convey, rejoicing, this our sacrifice towards the gods Invoker of the gods, bestow upon us abundant food grant us, Agni, great wealth.

23. Grant, Agni, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons born in our race, and may thy good-will ever be upon us.[1]

SUKTA II.

THE deity is Agni as Vaiswanara; the *Rishi* is Viswâmitra; the metre, *Jagati*.

WE offer to Agni, who is Vais'wânara, the augmenter of water, praise (as bland) as pure clarified butter; and the priests and the worshipper incite by their (pious)

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1 This verse, which forms the burden of several subsequent hymns, occurs, in the Sama-Veda, 1. 76; it is translated, with some difference, by Benfey and Stevenson, as has been observed in the Preface.

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rites the invoker of the gods to his two-fold function,[1] as a wheelwright fabricates a car.

2. By his birth he lighted up both heaven and earth; he was the praise-worthy son of his parents; the undecaying Agni, the bearer of oblations, the giver of food, the guest of men, the affluent in radiance.

3. The gods, (endowed) with intelligence, gave birth to Agni in the multiform rite by the exertion of preserving strength: desirous of food, I eulogise the great Agni bright with solar effulgence, and (vigorous) as a horse.

4. Desiring excellent food, inflicting no disgrace, we solicit the boon of adorable (Vais'wânara) from Agni, the benefactor of the Bhrigus, the object of our desires, who is acquainted with past acts, and shines with celestial splendour.

5. Men with strewn holy grass, and uplifted ladles, place before them this solemnity for the sake of obtaining happiness, Agni, bestower of food, the resplendent, the benefactor of all the gods, the remover of sorrow,[2] the perfecter of the (holy) acts of the sacrificer.

6. Agni, of purifying lustre, invoker of the gods, men desirous of worshipping (thee), having strewn the sacred grass, repair to thy appropriate abode at sacrifices: bestow upon them wealth.

7. He has filled both heaven and earth and the spacious firmament, he whom the performers of (sacred) rites have laid hold of as soon as born: he, the sage,

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1 To the lighting of the Garhapatya and A'havaniya, the domestic and sacrificial fires.

2 The text has merely Rudra, which the Scholiast translates duhkhanâm drávakam, the driver away of griefs or pains: otherwise, we might take it as a synonyme of Agni.

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the giver of food, is brought like a horse to the sacrificer, for (the sake of) obtaining food.[1]

8. Reverence the bearer of oblations (to the gods), him whose sacrifice is acceptable; worship him by whom all that exists is known, who is friendly to our dwellings; for Agni is the conductor of the great sacrifice, the beholder of all, who has been placed in front of the gods.

9. The immortals, desirous (of the presence), sanctified the three radiances[2] of the great circumambient Agni: one of them they have placed in the world of mortals as the nourisher (of all); the other two have gone to the neighbouring sphere.

10. Human beings, wishing for wealth, give brightness, (by their praises), to the lord of men, the wise (Agni), as they add lustre, by polishing), to an axe; spreading everywhere, he goes alike through high and low places, and has taken an embryo (condition) in these regions.[3]

11. The showerer (of benefits), generated in (many) receptacles, flourishes, roaring in various (places)[4] like a lion; Vais'wánara, the resplendent, the immortal, giving precious treasures to the donor (of the oblation).

12. Glorified by his adorers, Vais'wánara of old

---

1 Yajur-Veda, xxxiii. 75.

2 Tisrah samiphah, literally, the three fuels, but here said to intend the three forms or conditions of fire; as, earthly fire, that of the firmament or lightning, and that of heaven, the sun; or three Vaidik forms, two termed A'ghára, and one Anuyája: the celebration of the two former by enjoyment in the firmament and heaven.

3 The two pieces of wood, the attrition of which produces flame.

4 As in forests on fire.

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ascended to the heaven that is above the firmament, bestowing wealth upon his (present) worshipper, as he did in former times; he travels, ever vigilant, the common path (of the gods.)[1]

13. We implore for present riches, the many-moving, tawny-rayed, resplendent Agni, whom mighty, venerable, wise, adorable, and dwelling in the sky, the wind (brought down) and deposited (upon the earth).

14. We implore with prayer the mighty Agni, the giver of food, the unrefusing, (seated on) the front of heaven; the radiant in the sacrifice, him who is to be sought (for by all), the beholder of all, the emblem of heaven, the dweller in light, who is to be awakened at dawn.

15. We solicit wealth of the adorable (Agni) the invoker of the gods, the pure, the single-minded, the munificent, the commendable, the beholder of all, who is many-coloured like a chariot, elegant in form, and always friendly to mankind.

SUKTA III.

The deity, *Rishi*, and metre, are unchanged.

INTELLIGENT (worshippers), offer to the powerful Vais'wánara precious things at holy rites, that they may go (the way of the good), for the immortal Agni worships the gods; therefore, let no one violate eternal duties.

2. The graceful messenger (of the gods) goes between heaven and earth; sitting (on the altar), and placed before men, he ornaments the spacious chambers

1 That is, as the sun.

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(of sacrifice) with his rays, animated by the gods, and affluent in wisdom.

3. The wise worship, with (pious) rites, Agni, the sign of sacrifices,[1] the accomplishment of the solemnity, in whom the reciters of (his) praises have accumulated (their) acts (of devotion), and from whom the worshipper hopes for happiness.

4. The parent of sacrifices, the invigorator of the wise, the end (of the wise, the end (of the rite), the instruction of the priests, Agni, who has pervaded heaven and earth in many forms, the friend of man, wise, (and endowed) with splendours, is glorified (by the worshipper).

5. The gods have placed in this world the delightful Agni in a delightful chariot, the tawny-hued Vais'wánara, the sitter in the waters, the omniscient, the all-pervading, the endowed with energies, the cherisher, the illustrious.

6. Perfecting in performance the multiform sacrifice of the worshipper, along with the gods to whom solemnities have been addressed, and together with the priests, Agni, the charioteer, the swift-moving, the humble-minded, the destroyer of foes, passes along between (heaven and earth).

7. Agni, praise (the gods that we may enjoy) good offspring and long life: propitiate them by libations; bestow upon us plentiful crops: ever vigilant, grant food to the respectable (institutor of this ceremony), for thou art the desired of the gods, the object of the pious acts of the devout.

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1 Ketum yajnanam: ketu is properly, a banner; but it is repeatedly used in the Veda in the sense of prajnápaka, a sign, a signal, that which makes any thing known.

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8. The leaders (of holy rites) praise with prostration, for (the sake of) increase, the mighty lord of people, the guest (of men), the regulator eternally of acts, the desired of the priests, the exposition of sacrifices, Játavedas, endowed with (divine) energies.

9. The resplendent and aborable Agni, riding in an auspicious chariot, has comprehended the whole earth by his vigour: let us glorify with fit praises the acts of that cherisher of multitudes in his own abode.

10. Vais'wánara, I celebrate thy energies, whereby, O sage, thou hast become omniscient: as soon as born, Agni, thou hast occupied the realms (of space), and heaven and earth, and hast comprehended all these with thyself.

11. From acts that are acceptable to Vais'wánara comes great (wealth); for he, the sage (Agni) alone, bestows (the reward) of zeal in (the performance of) his worship: adoring both his prolific friends, heaven and earth,[1] Agni was born.

SUKTA IV.

The deities are the *Apris* the *Rishi* and metre as before.

REPEATEDLY kindled, (Agni),[2] wake up favourably disposed; (endowed) with reiterated lustre, entertain the kind purpose of (granting us) wealth: bring, divine Agni, the gods to the sacrifice: do thou, the friend (of the gods), minister, well-affected, to (thy) friends.

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1 See 1. 158, verse 4.

2 Samit-samit, takes the place of the Samiddha, Susamiddha, as an appellative of Agni in preceding Suktas.

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2. Tanunapát, whom the deities, Mitra, Varuna, and Agni, worship daily thrice a day, render this our sacred rain-engendering sacrifice productive of water.

3. May the all-approved praise reach the invoker of the gods: may Ila[1] first proceed to worship and to praise with prostrations the showerer (of benefits) in his presence: may the adorable (Agni), instigated (by us), worship the gods.

4. An upward path has been prepared for you both[2] in the sacrifice: the blazing oblations soar aloft: the invoker of the gods has sat down in the centre of the radiant (hall): let us strew the sacred grass for the seats of the gods.

5. The gods who gratify the universe with rain are present at the seven offerings (of the ministering priests), when solicited with (sincerity of) mind: may the many deities who are engendered in sensible shapes at sacrifices come to this our rite.[3]

6. May the adored Day and Night, combined or separate, be manifest in bodily form, so that Mitra, Varuna, Indra, or (the latter), attended by the Maruts, may rejoice us by their glories.

7. I propitiate the two chief divine invokers of the gods: the seven offerers of (sacrificial) food, expectant of water, gratify (Agni) with oblations; the

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1 The Ilita of preceding hymns, but the construction of the stanza is difficult, and the sense obscure.

2 Agni and the Barhis, or sacred grass, to which, as in the parallel passages, the stanza is addressed.

3 In preceding Suktas, the doors of the hall of sacrifice are the personifications specified; here are to be understood divinities presiding over the doors.

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illustrious observers of sacred rites have saluted him in every ceremony as (identifiable), verily, with water.[1]

8. May Bharatis; associated with the Bharatis; Ilá with the gods and men; and Agni; and Saraswati with the Saraswatas;[2] may be three goddesses sit down upon the sacreed grass (strewn) before them.

9. Divine Twashtri, being well pleased, give issue to our procreative vigour, whence (a son), manly, devout vigorous, wielder of the (*Soma*-bruising) stone, and reverencing the gods may be born.

10. Vanaspati, bring the gods nigh: may Agni, the immolator, prepare the victim:[3] let him who is truth officiate as the ministering priest, for, verily, he knows the birth of the gods.

11. Agni kindled with flame, come to our presence in the same chariot with Indra and with the swift-moving gods: may Aditi, the mother of excellent sons,

---

1 Ritam it ta âhuh is explained by the Scholiast, Agnim eva ritabhutam áhuh, they have called Agni, verily, rita: rita is usually rendered water, but it may mean truth; the commentator leaves it unexplained, having, in the preceding phrase, ritam rendered it by udakam, desirous or expectant of water.

2 The Scholiast interprets bháratibhih, with the connections of Bharata, or the Sun, bharatasya suryasya sambandhinibhih, perhaps intending the solar rays: Bhárati he explains by Vách, speech; Ila he explains by Bhumi, the earth; and Saraswati by Mádhyamiká vák; the Saraswatas are the Madhyamasthanas, the middle regions, or the firmament: Agni, whose name is rather unconnectedly inserted, is thus identified through their several personifications, as gooddessess, with heaven, mid-heaven and earth, or with speech or sound, in the three regions; see p. 73, note (c).

3 Agnir havih samita sudayâti is the same phrase as occurs in Sukta iii. of the Second Mandala, v. 10; see p. 211.

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sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.[1]

SUKTA V.

The deity is Agni; the *Rishi* and metre as before.

THE sagicious Agni, cognizant of the dawn, is awakened to (follow) the paths of the sages: the luminous Vanhi, kindled by the devout, has thrown open the gates of darkness.

2. The adorable Agni is magnified by the hymns, the prayers, the praises, of (his) worshippers: emulating the many glories of the sun, the messenger (of the gods) shines forth at the glimmering of the dawn.

3. Agni, the embryo of the waters, the friend (of the pious), accomplishing (all desires) with truth, has been placed (by the gods) amongst men, the descendants of Manu: desirable and adorable, he has taken his station on high,[2] where the wise Agni is to receive the oblations of the devout.

4. Agni, when kindled, is Mitra; and, as Mitra, is the invoker(of the gods): Varuna is Játavedas: Mitra is the ministering priest: Damunas is the

---

1 Swáhá devá amritá mádayantám: Swáhá is explained Swáhákárena yuktah, joined with or addressed by the exclamation, Swáhá. This Sukta is more complicated and obscure than any of the preceding addressed to the Apris, except Sukta iii. of the Second Mandala, to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others.

2 Sanwasthat; sanu, uchchhritam; that is, uttaravedyakhyam; the place called the north altar.

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agitator (Váyu): Mitra (is the associate) of rivers and mountains.[1]

5. The graceful (Agni) protects the primary station of the moving earth: mighty, he protects the path of the sun: he protects the seven-headed (troop of the Maruts) in the centre (between heaven and earth): he protects the exhilarating (oblations) of the gods.

6. The mighty, divine Agni, knowing all (things) that are to be known, made the commendable and beautiful water, the glossy skin,[2] the station of the diffused slumbering (Agni), and, ever vigilant, preserves it.

7. Agni has taken his station in an asylum, brilliant, much-lauded, and as desirous (of receiving him) as he is (to repair to it): radiant, pure, vast, and purifying, he repeatedly renovates his parents, (Heaven and Earth.)

8. As soon as generated he is born aloft by the plants, which grow flourishing by moisture, as the beautifying waters descend: may he, in the bosom of his parents, protect us.

9. Praised and (nourished) by fuel, the mighty Agni, stationed on the (altar the) navel of the Earth, in the form of the firmament, has shone (brightly): may the friendly and adorable Agni who respires in the mid-heaven,[3] the messenger (of the gods), bring them to the sacrifice.

---

1 The purport of the stanza is the identity of Agni with Mitra, the sun, and of both with Varuna and Vayu.

2 Covering as it were by extinguishing the flame of fire.

3 Mataríswan, the Scholiast explains matari, antarikshe; swasiti, suryarupena cheshtate, who breathes in mid-heaven, or acts in the form of the sun; or matari may imply aranyam, in a forest, he who abides in the woods: the explanations are those of Yaska—Nir, vii. 26; the more usual sense of Mataris'wán is the wind, as in the next stanza.

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10. The mighty Agni, being the best of the heavenly luminaries, sustained the heaven with radiance, when the wind, the bearer of oblations, (till then concealed) in a cave from the Bhrigus.[1]

11. Grant, Agni, to the offerer of the oblation the earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons born in our race, and may thy good will ever be upon us.[2]

SUKTA VI.

The deity, *Rishi*, and metre, as before.

DEVOUT ministrants, who are to be inspired by prayer, bring forth (the ladle) destined for the worship of the gods, which is to be conveyed to the south (of the fire-altar), and which, charged with (sacrificial) food, pointed to the east, containing the oblation, and, filled with liquefied butter, proceeds to Agni.

2. Agni, as soon as born, occupy both heaven and earth; for thou, to whom sacrifice is to be offered, exceedest in magnitude the firmament and the earth: may thy seven-tongued fires be glorified.

3. The firmament and the earth and the adorable (gods) propitiate thee their invoker, for the (completion of the) sacrifice, whenever the descendants of Manu,[3] pious, and bearing oblations, glorify thy radiant flame.

---

1 Yadi Bhrigubhyah guhá santam: the commentator interprets Bhrigubhyah by ádityasya ras'mibhyah, from the rays of the sun.

2 The burden of Sukta xliv.

3 Vis'ah mánushih-manoh sambandhinyah prajáh: people connected with Manu, is the explanation of the Scholiast.

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4. The great and adorable Agni is firm seated on his spacious throne between heaven and earth; and the powerful fellow-brides[1] (of the sun), the imperishable, uninjurable (heaven and earth) are the two milk-yielding cows of the wide-extending (Agni).

5. Great, Agni, are the deeds of thee the mighty one: thou hast spread abroad by thy power the heaven and earth; thou hast been the messenger (of the gods); as soon as begotten thou hast become the leader of men.

6. Harness with traces, to thy car, thy long-maned, ruddy (steeds, to come) to the sacrifice: bring hither, divine Játavedas, all the gods, and make them propitious to the oblation.

7. When, Agni, thou abidest in the woods, consuming the waters at thy pleasure, then thy rays illuminate the heavens, and thou shinest like many former radiant dawns: the gods themselves commend (the brilliancy) of their praise-meriting invoker.

8. The deities who sport in the spacious (firmament); those who are in the luminous sphere of heaven; the adorable *U'mas*,[2] who come when worthily invoked; the horses, Agni, that are fit for thy car.

9. With all these in one chariot, Agni, or in many (chariots) come to our presence, for thy horses are able: bring the three and thirty divinities with their wives, for the sake of (the sacrificial) food, and exhilarate them (all with the *Soma* libation).

---

1 Sapatni, the two brides of one; that is, according to the commentator, of the sun.

2 Umah: Umasanjnakáh pitarah santi, the Umas are the pitris, called Uma: the term is uncommon.

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10. He is the invoker (of the gods), whom the spacious heaven and earth glorify, for the sake of increase, at repeated sacrifices: charged with water, they await like holy rites, propitious to the real presence of him who is born of truth.

11. Grant, Agni, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites); such that it may be perpetual: may there be to us sons and grandsons born in our race, and may thy good-will ever be upon us.

---

1 Patnivatas-trins'atam trinscha deván; the first is, literally, having wives, but is sometimes considered as a proper name.

2 Práchi adhwareva tasthatuh sumeke ritávari rita-játasya satye: the passage is obscure, and the commentator has not done much to render it more explicit.

END OF THE SECOND ASHTAKA.

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THE RIG-VEDA SAMHITA'.

THIRD ASHTAKA.

FIRST ADHYA'YA.

MANDALA III. *(Continued).*

ANUVAKA I. *(Continued).*

SUKTA VII. (VII).

THE deity is Agni: the *Rishi* is Vis'wámitra; the metre is *Trishtubh.*

THE (rays) of the blackbacked, all-sustaining (Agni)[1] have arisen, and pervaded the parents (earth and heaven) and the flowing rivers;[2] the surrounding parents co-operate with him, and bestow long life for the sake of assiduous worship.

2. The sky-traversing seeds of the showerer (of benefits) are the milch kine[3] (of Agni); as he attains the divine (rivers), bearers of sweet (water.) One sacred sound glorifies thee (Agni), who art desirous of repose, pacifying (thy flames) in the abode of the water (the firmament).

---

1 Sitiprishthasya dháseh; Agni is understood, so is rasmaya, rays, according to Sâyana: he explains dhâsi by sarvasya dhârayitri.

2 Sapta vânih the commentator explains by sarpanaswabhâvâ nadih; otherwise sapta might be thought to mean seven, its more usual acceptation.

3 Dhenavah; but Sâyana considers it as an adjective equivalent to prinayitryah, propitiators, pleasers.

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3. Their lord has mounted on his well-trained mares; the sagacious selector of treasures, the black-backed, many-limbed (Agni) has granted thee a place of rest for the cherishing of (their) rapid speed.[1]

4. The flowing (rivers) invigorated him, bear along the great son of Twashtri, the undecaying upholder (of the world), radiant with various forms in the vicinity (of the firmament): Agni is associated with heaven and earth, as a (husband with) only one wife.[2]

5. Men comprehend the service of the uninjurable showerer (of benefits), and exult in the commands of the mighty (Agni): their frequent and earnest hymns of praise, bright and radiant, are illuminating heaven.

6. Verily (men) bring great delight to Agni by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the night.

7. Seven sages with five ministering priests[3] attend the station that is prepared for the rapid (Agni): the undecaying divine (sages), with their faces to the east, sprinkling (the libations), rejoice as they celebrate the worship of the gods.

8. I propitiate the two first divine offerers of sacrifice; the seven (priests) rejoice with the libation; the illustrious celebrators of holy worship, reciting (his) praises, have called Agni the true (object) of every rite.

---

1 Atasasya dhâseh is explained satatagamanasya poshanârtham, for the sake of cherishing of the perpetual going.

2 We have in the text nothing more than Ekâm iva, like one, the pronoun being feminine. The commentator adds, yathá pumân ekâm pravisati, as a man co-habits with one woman.

3 Adwaryubhih panchabhih sapta viprâh; this excludes, according to the Sçholiast, the Udgâtri and his class.

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9. Divine invoker of the gods, the vast and wide-spreading rays shed (moisture) for thee, the mighty, the victorious, the wonderful, the showerer (of benefits): do thou who art all-knowing, joy-bestowing, bring hither the great gods, and heaven and earth.

10. Ever-moving (Agni), may the morning rise for us, abounding with oblation, with pious prayers, and with auspicious signs, and conferring wealth; and do thou, with the might of thy (diffusive flame), consume all sin on behalf of thy respectable (worshipper.)

11. Grant, Agni, to the offerer of the oblation, earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons, and may thy good-will ever be productive of benefits to us.[1]

---

1 This verse is the burden of several Suktas in the preceding Ashtaka Sâyana rather varies his interpretation in some respects upon this recurrence of the verse: thus he translates in the former, Ilâ, by Bhumi, earth: here he calls her a female divinity in the form of a cow, Gorupám devatám, and he connects vijâvá with anumati, good will, explaining it abandhyá, may it be not barren, productive.

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SUKTA VIII. (VIII).

The deity is considered to be the Yupa, or sacrificial post, diversified as single or as many: the Viswadevas are the deities of the eighth stanza; the Rishi is Vis'wâmitra; the metre of the third and seventh verses is Anushtubh; of the rest, Trishtubh.

Vanaspati,[1] the devout anoint thee with sacred butter at the sacrifice; and whether thou standest erect, or thine abode be on the lap of this thy mother (earth), grant us riches.

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (health) and excellent progeny, keeping off our enemy at a distance, stand up for great auspiciousness.

3. Be exalted, Vanaspati, upon this sacred spot of earth, being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

4. Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated: stedfast and wise venerators of the gods meditating piously in their minds, raise it up.

5. Born (in the forest), and beautiful in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites): stedfast, active, and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise.

6. May those (posts) which devout men have cut down, or which, Vanaspati, the axe has trimmed, may they standing resplendent with all their parts (entire) bestow upon us wealth with progeny.

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1. Vanaspati, lit forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the Aitareya Bráhmana, 112, and is similary expounded in the Nirukta, 8, 18.

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7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accomplishers of the sacrifice, convey our acceptable (offering) to the gods.

8. May the leaders of the rite, the divine *A'dityas*, *Rudras*, *Vasus*, Heaven and Earth, the Earth, the firmament, well pleased, protect our sacrifice: let them arise aloft the standard of the ceremony.

9. Arrayed in bright (garments), entire (in their parts), these pillars raging in rows like swans, have come to us erected by pious sages on the east (of the fire); they proceed resplendent on the path of the gods.

10. Entire in all parts and girded with rings, they appear upon the earth like the horns of horned cattle; hearing (their praises) by the priests: may they protect us in battles.

11. Vanaspati mount up with a hundred branches, that we may mount with a thousand, thou whom the sharpened hatchet has brought for great auspiciousness.

SUKTA IX. (IX.)

The deity is Agni; the *Rishi* Vis'wámitra; the metre *Brihati* except in the last verse, in which it is *Trishtubh*.

We thy mortal friends have recourse for our protection to thee, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the sinless.

2. Desirous as thou art of the forests since thou hast repaired to the maternal waters, Agni, thy tarrying

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so far away is not to be endured; in a moment) thou art here with us.[1]

3. Thou wishest exceedingly to convey satisfaction (to thy worshipper) and art thereto well-disposed; of those in whose friendship thou art cherished, some precede whilst others sit around.[3]

4. The benignant and long-lived deities have discovered thee, Agni, when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave).

5. Mátariswan therefore brought for the gods from afar, Agni, hiding of himself, and generated by attrition, as a father brings back) a fugitive (son).[2]

6. Bearer of oblations, men apprehend thee (thus concealed for the service of the gods, and that thou, youngest (of the deities) and friendly to mankind, mayst recompense by thy acts all their pious rites.

7. Auspicious is thy worship for it prospers the ignorant (worshipper), wherefore animals[4] reverence thee Agni, kindled in the beginning of the night.

8. Offer oblations to the object of holy sacrifice, the brilliant purifier, who is dormant (in fuel): worship

---

1 That is, according to the Scholiast, although not yet kindled; yet as soon as the attrition of the touchwood takes place Agni appears.

2 According to Sâyana allusion is made to the sixteen priests, of whom the Adhwaryu and eleven others take an active part in ceremonial, whilst the Udgâtri and the other three are sitting by, engaged in the recital of the prayers and hymns.

3 The text has only sasrivânsam iva, like one going; the Scholiast supplies the father and son; or it might be thought to indicate master and slave.

4 Pasavah: according to the comment, bipeds as well as quadrupeds.

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quietly the pervader (of the rite), the messenger (of the gods), the rapid, the ancient deity who is entitled to laudation.

9. Three thousand three hundred and thirty-nine divinities have worshipped Agni:[1] they may sprinkled him with melted butter; they have spread for him the sacred grass; and have seated him upon it as their ministrant priest.

SUKTA X. (X.)

THE deity and *Rishi* as before: the metre is *Ushnih*.

THEE, the king of men; Agni, the divine: prudent mortals kindle thee at the sacrifice.

2. They praise thee as the priest, the invoker (of the gods) at sacrifices: shine fourth the protector of the pious rite in thine own abode.

3. He verily who presents oblations to thee, the knower of all things, he acquires (Agni) excellent progeny: he prospers.

---

1 Sáyana quotes the Brihad Aranyaka for this enumeration, Adhyáye v. Bráhmana, p. 642, but that work gives apparently 3333, or according to the gloss of Ananda giri 3336, but in the following verses the number is as usual specified as thirty-three; the eight Vasus, eleven Rudras, and twelve Adityas, with Indra and Prajápati: the verse occurs in the Yajush, xxxiii. 7, where Mahidhara explains part of the increase by multiplying the thirty-three by ten for the ganas of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahmá Vishnu, and Rupra, and again by their Saktis; navaiva ankâs-trivriddhà syur-devánám dasa-air-ganaih, te Brahmá Vishnu Rudrànàm saktinàm varna-bhedatah iti te cha 333, 333, 333, etávanto bhavanti, the explanation is not very clear.

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4. May (Agni), the banner of sacrifices, offering oblations on the part of the worshipper through the ministry of) the seven officiating priests, come hither with the gods.

5. Offer to the ministering Agni as if to the Creator (of the world), the great praise recited of old, for the sake of animating the energies of the pious (worshippers').[1]

6. May our hymns exalt Agni, so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

7. Agni, thou art to be especially worshipped at the sacrifice: worship the gods (on behalf of) the devout (worshipper): thou shinest the invoker (of the gods), the exhilarator (of the pious) overcoming thy foes.[2]

8. Do thou, our purifier, light up for us a brilliant progeny; be ever nigh to those who praise thee for their well being.

9. The wise, intelligent, and vigilant (worshippers) kindle thee, such as thou (hast been described), the bearer of oblations, the immortal, generated by strength.[3]

SUKTA XI. (XI)

The deity and *Rishi* as before; the metre is *Gáyatri*.

AGNI, the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice, understands the solemn rite in its due course.

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1 Sama-Veda, 1. 98. 2 Sama-Veda, 1, 100.

3 Sahovridham, produced by the strength required for attrition.

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2. That Agni, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial viands, is associated with understanding.[1]

3. Agni, the ancient banner of sacrifice, knows (all things) through understanding: his radiance traverses (the darkness).[2]

4. The gods have made Agni, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations).

5. Agni, the preceder of human beings,[3] (ever) alert, the vehicle of their offerings, is ever new, is unsusceptible of harm.

6. Agni, the most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.

7. From Agni of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling.[4]

8. May we, endowed with intelligence, obtain all

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1 Dhiyà samrinvati, that is according to Sayana, Agni is fully aware of the objects of the ceremony, and a wish is implied that he may communicate similar knowledge to its performers, tan tâdrik prajnánvitán karotu: Mahidhara understands it some what differently in form, though the same in substance, as, through knowledge Agni associates with the gods, for the purpose of conveying the oblations to them.—Yajush, xxii. 16.

2 Artham hyasya tarani, his meaning or object is crossing, or that which crosses; his light or radiance is the end or object of Agni, which passes over or through, darkness understood.

3 Visám Mánushinám, according to Sâyana, means, men the descendants of Manu, Manor játánám.

4 This and the two preceding occur in the Sama Veda, II. 906—908.

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good things by our praises, of Agni, to whom all is known.

9. May we obtain, Agni, all precious things (as booty) in battles, since the gods are concentrated in thee.

SUKTA XII. (XII.)

THE deities are Indra and Agni; the *Rishi* and metre as before.

INDRA and Agni come to this acceptable libation, (brought by our praises[1] from heaven, and induced by (our) devotion to drink of it.

2. Indra and Agni, the conscious sacrifice associated with the worshipper[2] proceeds to you: (summoned) by this (invocation), drink the libation.

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1 Girbhir nabho varenyam; sambhajaniyam somam prati asmadiyábhih stutirupâbhir, vâgbhir, âhutau: nabho, nabhasah swargasthânâd âyatam: called by our praises, come you two from the place of Swarga to this enjoyable Soma, is Sayana's explanation: the verse occurs both in the Sama-Veda, II. 19. and Yajur-Veda, vii. 31: Mahidhara tries to give a different sense to Nabha, which he identifies with Aditya, and conjectures a comparison understood, as, come to the Soma which is like the desirable sun, or it may mean, he says, those dwelling in heaven: Nabhah sthâh the gods: Come to the Soma that is sought for by the gods.

2 Jarituh sachâ yajno jigati chetanah; the expression is rather obscure: yajna and chetana are both applied by Sayana to the Soma, as the material of the sacrifice, yajna-sâdhanam, and the animator or giver of consciousness to the organs of perception; indriyánâm chetayitâ, and the co-operator with the worshipper in obtaining heaven or other benefits--jarituh sachâ swargâdiphalaprâptau sahâyo bhutah: this and the next stanza occur in the Sama, ii. 20, 21: Professor Benfey has understood it differently.

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3. Urged by the energy of the sacrifice, I have recourse to Indra and Agni, the protectors of the pious: may they be satiated with the *Soma* here presented.

4. I invoke Indra and Agni, the discomfiters of foes, the destroyers of *Vritra*, the victorious, the invincible, the bestowers of most abundant food.[1]

5. The reciters of prayers, the repeaters of praise, who are skilled in sacred song, worship you both: I have recourse to Indra and Agni for food.[2]

6. Indra and Agni, with one united effort you overthrew ninety cities ruled over by (your) foes.[3]

7. Indra and Agni, the pious ministers, are present at our holy rite, according to the ways of worship.[4]

8. Indra and Agni, in you, vigour and food are abiding together, and therefore in you is deposited the dispensing of water.[5]

9. Indra and Agni, illuminators of heaven, be ever graced (with victory) in battles, for such thy prowess proclaims.[6]

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1 Sama-Veda, ii. 1052.

2 Ibid., ii. 925, 1053.

3 Ibid., ii. 926, 1054.: DÁsa-patnih purah, cities of which Dasas were the lords; probably the same as Dasyus, infidels, enemies of the gods.

4 Sama-Veda, ii. 927, 1044.

5 Ibid., ii. 928, 1045.

6 Sama- Veda, ii. 1043: all the verses of this Sukta are found in the Sama-Veda in different places.

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ANUVA'KA II.

SUKTA I. (XIII.)

The deity is Agni; the *Rishi* is Rishabha, a son of Viswamitra; the metre *Anushtubh*.

(PRIESTS) utter devout (praises) to this your divine Agni, that so glorified he may come to us with the gods and sit down on the sacrificial grass.

2. The observer of truth, of whom (are) heaven and earth, and whose vigour the protecting (deities) assist: him, the offerers of oblations adore, and those desirous of riches (have recourse) to him for protection.

3. He, the sage, is the director of those (who sacrifice), he is (the regulator) of sacrifices: worship him your (benefactor), the donor, who is the bestower of wealth.

4. May that Agni bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth, or in the waters (may come to us.)

5. The devout kindle (the fire) with his wealth-obtaining rites, (to worship) the radiant, unpreceded Agni, the invoker (of the gods), the protector of men.

6. Perfect our prayer, Invoker of the gods, as well as our hymns: Agni, who, increasest with the winds and art the giver of thousands, augment our felicity.

7. Grant us indeed, Agni, wealth (that may be counted) by thousands, and comprising offspring, nourishment, brilliant treasure,[1] and vigour, and be infinite and inexhaustible.

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1 Pushtimat, dyumat: the first, according to the comment, implies cattle from whose milk and the like, support is derived, the second intends the precious metal and jewels.

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SUKTA II. (XIV.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

THE invoker (of the gods), the exhilarator (of his worshippers), the true, the offerer of sacrifice, the most wise, the creator, is present at our sacred rites. Agni, the son of strength, whose chariot is the lightning, whose hair is flame, manifests his glory on the earth.

2. I utter to thee the words of adoration, be pleased by them, observer of truth; endowed with strength, (they are addressed) to thee who art the expounder (of sacred rites): wise (as thou art) bring (hither) the wise: object of sacrifice, sit down in the midst upon the sacred grass for our protection.

3. May the food-bestowing day and night hasten to thee whilst thou, Agni, meetest them on the paths of the wind: since (the priests) ever worship thee preceding (them)[1] with oblations, whilst they (united) like the pole (and the yoke of a waggon), abide successively in our dwelling.

4. Vigorous Agni, to thee Mitra and Varuna and all the *Maruts*, offer praise; since, son of strength, thou standest a sun,[2] shedding (thy) rays with lustre on mankind.

5. With uplifted hands,[3] approaching thee with re-

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1 Purvyam—the scholiast explains sâyam prâtah kâlayoh purvyam, that is, Agni is worshipped at dawn before the day, and in the evening before the night.

2 Tishtah surya: the latter is variously explained by the scholiast as, su, good, and arya, master; or, as, urger, impeller, preraka, or vigour, energy, viryya.

3 Yajur-Veda, xviii. 75: Mahidhara explains Uttânahastah, with open hands, not niggardly.

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verence, we present to thee to-day our oblation :[1] do thou, who art wise, worship the gods with most devout mind and with unwearied praise.

6. From thee, verily, son, of strength, many and various benefactions and various kinds of food devolve upon the devout (worshipper) : do thou grant us, Agni, infinite wealth, and (a son) observant of truth, with speech devoid of guile.

7. Divine (Agni) mighty and omniscient, these (are the offerings) which we mortals present to thee in the sacrifice : do thou be cognizant of every respectable worshipper,[2] and partake, immortal, of all (his offerings) on this occasion.

SUKTA III. (XV.)

The deity is Agni ; the *Rishi* is Utkila of the *Kata gotra*, or family ; the metre is *Trishtubh*.

RADIANT with great glory, repel the hostile *Râkshasas* and *Pis'áchas* :[3] may I be in (the enjoyment) of the

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1 Kâmam : both commentators consider this synonymous here with oblation, purodâsâdihavis, as that which is desirable to the gods, kamaniyam.

2 Viswasya surathasya bodhi : the scholiast explains the verb, know that I am his protector, gopayitá bhavámi-iti budhyaswa : Suratha is literally one who has a good chariot, and is so rendered in the commentary sobhanayânopetasya.

3 Dwisho rakshaso amivah. Sâyana explains amive either as an epithet of the Rakshasas, free from sickness, vigorous strong; or it may be a synonyme of Pisáchiks, as hovering about the sacrifice in order to interrupt it ; Mahidhara, Yajur-Veda, ii. 49, gives it the sense of vyâdhi, sickness, keep off diseases, vyadhamscha bádhaswa.

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favour of the great (Agni), the giver of prosperity, and in the service of (him who is) easily invoked.

2. Consider thyself our protector at the breaking of the dawn to-day and when the sun has risen :[1] Agni, who art engendered with (embodied) form,[2] be pleased with my constant praise, as a father (is pleased with) his son.[3]

3. Showerer (of benefits), beholder of men, radiant amidst darkness, shine, Agni, with abundant (rays) in due order: granter of dwellings, conduct us (to good), keep off all ill, and youngest (of all the gods), gratify our desires for wealth.

4. Agni, who art irresistible and the showerer (of benefits), consume victorious all the cities (of the foe,) and (all their) precious things: (do thou), the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.[4]

5. Destroyer (of the world), do thou who art endowed with intelligence and radiant, celebrate many faultless sacred rites in honour of the gods, and restraining (thy impatience), convey to them like a waggon our (sacrificial) food: illume (with thy rays) the beautiful heaven and earth.

6. Be propitious, showerer (of benefits); grant abundant) food, Agni; (make) heaven and earth yield us

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1 Some, says the Scholiast, perform the worship of fire before sun-rise, some after the sun has risen.

2 Tanwá sujátah, well-born with a body, that is, with flames; or it may mean self-born, swayambhu, according to the comment.

3 Janmeva tanayam, yatha pitâ putram sevate, janma, being put for janaka.

4 Of the Jyotishtoma, which, according to another text, is the first and most important of sacrifices.

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milk: divine (Agni), associated with the gods, shining with bright radiance, let not the ill-will of any mortal prevail against us.

7. Grant Agni, to the offerer of the oblation, earth, the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, Agni, be productive of good unto us.[1]

SUKTA IV. (XVI.)

The deity and *Rishi* are the same; the metre of the odd verses is *Brihati*; of the even, *Sato-brihati*.

THIS Agni, is the lord of heroism and of great good fortune; he is the lord of wealth comprising progeny and cattle; he is the lord of the slayer of Vritra.[2]

2. *Maruts*, leaders (of rites), associate with this augmenter (of our prosperity), in whom (abide) riches contributing to felicity, ye who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

3. Do thou, opulent Agni, showerer (of benefits) prosper us with riches comprising vigour, numerous progeny, health, and happiness.

4. He, who is the maker, prevades all worlds; he the enduring maker (of all) bears our offerings to the gods: he is present with the devout (worshippers) and amidst the heroism and the devotions of men.

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1 See above, Sukta vii.

2 Vritrahatánám ise, but Vritra may here imply an enemy, or iniquity, as by another text, twayi samarpitakarmanám asmákam tvat prasádát pápakshayo bhavati, through thy favour is the destruction of the sins of us whose good works have been delivered to thee; also Sama-Veda, i. 60.

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5. Consign us not, Agni, to malignity; (doom) us not to the absence of prosperity; nor, son of strength, to the want of cattle, nar to reproach: drive away (all) animosities.

6. Auspicious Agni, bestow (upon us) at the rite, food (the source of) happiness and renown.

SUKTA V. (XVII.)

The deity is Agni; the *Rishi* is Kata the son of Vis'wámitrra; the metre *Trishtubh*.

THE righteous (Agni)[1] when first kindled on the several (altars) the object of adoration by all, whose hair is flame, and who is cleansed with butter, the purifier, the worthily-worshipped is sprinkled with oblations for the worship of the gods.

2. As thou didst offer the burnt-offering, Agni, (on behalf of) earth; as thou, Játavedas, who art cognizant (of sacred rites, didst offer sacrifice on behalf) of heaven; so with this oblation worship the gods, and perfect this rite to-day (as thou didst) that of Manu.[2]

3. There are thy existences Játavedas;[3] three, Agni, are thy parent dawns:[4] with them offer the oblation of

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1 Prathamánudharmá; dharma may be considered as a synonyme of Agni; or the construction may be anudharma, according to law or religion.

2 See Neve on the Deluge.

3 Trinyayayunshi, three lines, as supported by butter, by fuel, and by the Soma plant.

4 Tisra ajanirushasah; Ajani may mean sisters or mothers; dawns personified as the parents or sisters of Agni, as prior or subsequent to the lighting of the sacrificial fire in early morning; why "three" does not appear, unless the three diurnal fires are

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the gods, and knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

4. Játavedas, we venerate thee, glorifying the brilliant, beautiful adorable Agni: the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia.

5. He is the most diligent offerer of worship who is the presenter of oblations before thou art, and who in two places (the middling and the best) seated with the sacrificial food is (the source of) happiness (to the worshippers): do thou, cognizant (of the objects of devotion), officiate in accordance with his piety, and thus render our rite acceptable to the gods.[1]

SUKTA VI. (XVIII)

The deity, *Rishi*; and metre as before.

Be favourably disposed, Agni, on approaching us (at this rite); be the fulfiller (of our objects) like a friend (to a friend) or parents (to a child): since men are the grievous oppressors of men, do thou consume the foes who come against us.

2. Vex thoroughly, Agni, our assailing enemies, disappoint the purpose of the adversary who offers not worship: giver of dwellings, who art cognizant (of sacred rites), vex those who have no thought (of pious acts) so that thy undecaying, all-pervading (rays), may ever abide.

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alluded to; as sisters, a text is quoted by Sâyana assigning them separate offices; Prajâm ekâ rakshaty-urjam ekâ, rashtram ekâ rakshati, one preserves the people, one vigour, one the kingdom.

1 This stanza is rather obscure.

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3. Desirous (of wealth) I offer to thee, Agni, an oblation with butter and with fuel for thy speed and invigoration, praising thee with a holy prayer as much as I am able: (I propitiate thee) that thou mayst render this praise resplendent with infinite treasure.

4. Rise up, son of strength, with (thy) splendour when hymned, and bestow abundant food and wealth, Agni, upon the descendants of Vis'wâmitra[1] celebrating thy praise; and grant them exemption from sickness and danger: Encourager of pious works (Agni,) we repeatedly sprinkle thy substance (with milk and butter.)

5. Liberal doner (of riches) bestow upon us the most precious of treasures, for therefore is it, Agni, that thou art kindled: thou hast arms promptly stretched forth, whose (radiant) forms (bestow) wealth on the dwelling of thy fortunate adorer.

SUKTA VII. (XIX.)

The deity and metre as before; the *Rishi* is Gáthin, a son of Viswamitra.

I HAVE recourse in this sacrifice to Agni, the invoker and praiser (of the gods), the intelligent, the all-knowing, the unbeguiled; may he, the adorable, sacrifice for us to the gods, (and) accept the precious (offerings) we make for good and riches.

2. Reverencing the gods, I place before thee, Agni, the brilliant oblation-yielding, food-bestowing, butter-charged (offering); mayst thou (propitiated) by the pre-

1 Viswamitreshu on the Viswamitras, or the plural may be used honorifically in the sense of the singular.

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sented wealth, sanctify (this) sacrifice by your circumambulation.

3. He who is protected, Agni, by thee, becomes endowed with a most luminous mind: bestow upon him excellent progeny: may we ever be under the power of thee, who art the willing dispenser of riches: glorifying thee (may we be) the receptacle of wealth.

4. The ministering priests have consecrated in thee, Agni, who art divine, many hosts (of flames); do thou bring hither the gods, youngest (of the deities), that thou mayst worship to-day the divine effulgence.

5. Inasmuch as the attendant divine (priests) anoint thee as the invoker of the gods to offer worship in the sacrifice, therefore do thou ascent to be our protector on this occasion, and grant abundant food to our descendants.

SUKTA VIII. (XX).

The Viswadevas are the deities of the first and last stanzas; Agni the deity of the rest: the *Rishi* and metre as before.

THE bearer (of the oblation) invokes with praises at the break of day, Agni, the dawn, the Aswins, and *Dadhikrá*:[1] may the resplendant divinities, desirous of our sacrifice, hear in unison (the invocation).

2. Agni, born of sacrifice, three are thy viands;[2] three thine abiding places;[3] three the tongues satisfying

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1 This ordinarily means a horse: in this place, according to Sayana, it implies a certain divinity, Kaschid-devah.

2 Butter, fuel, and the Soma.

3 Three altars, or the three daily sacrifices, or the three worlds.

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(the gods):[1] three verily are thy forms,[2] acceptable to the deities, and with them never heedless (of our wishes) be propitious to our praises.

3. Divine Agni, knowing all that exists and distributor of food, many are the names of thee,[3] who art immortal, satisfier of all men, friend of the suppliant, the gods have 'dipositted in thee whatever are the delusions of the deluding (Ràkshasas.)[4]

4. The divine Agni, is the guide of devout men, as the sun is the regulator of the seasons: may he, the observer of truth, the slayer of Vritra, the ancient, the omniscient, convey his adorer (safe) over all difficulties.

5. Invoke to this rite, *Dadhikrá*, Agni, the divine Ushas, Vrihaspati, the divine Savitri, the As'wins the Mitra and Varuna, Bhaga, the *Vasus*, the *Rudras*, and *A'dityas*.

SUKTA IX. (XXI.)

THE deity is Agni; the *Rishi*, Gáthin; the metre of the first and fourth verses is *Trishtuòh*; of the second and third *Anushtubh*; and of the fifth *Sato-brihati*.

CONVEY our sacrifice, Jâtavedas, to the immortals, and do thou accept these oblations: Agni, invoker (of the

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1 The three fires, Gârhapatya, A'havaniya, and Dakshina.

2 The three fires termed Pávaka, Pâvamâna, and Suchi.

3 Bhurini náma, for nâmâni: the commentator explains the substantive by tejânsi, splendours.

4 Therefore Agni is able to counteract their devices for disturbing sacrifices.

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gods), seated (on the altar) first partake of the drops[1] of the marrow and of the butter.

2. Drops of the marrow charged with butter fall, purifier, to thee, at thine own rite, for the food of the gods: therefore grant us excellent affluence.

3. The drops (of marrow) dripping with butter are offered, Agni, to thee who art wise: thou the most excellent Rishi art kindled: be the protector of the sacrifice.

4. Irresistible and powerful Agni, the drops of marrow and of butter distil for thee; therefore do thou, who art praised by sages, come with great splendour, and be pleased, ever intelligent Agni, with our oblations.

5. We present to thee the densest marrow that has been extracted for thee from the interior (of the victim):[2] granter of dwellings, the drops fall for thee upon the skin: distribute them amongst the gods.

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1 Stokáh, commonly meaning any small portion, is explained throughout by vindavah, drops: the hymn, according to Sâyana, is proper to animal sacrifices, pas'u-yâgam.

2 Ojishtham te madhyato meda udbhritam; the medas or vapâ is described as the fatty matter that lubricates the abdomen like coagulated butter: it is evidently the same that is described in the Old Testament as "the fat that covereth the inwards, and all the fat that is upon the inwards." Levit. iv. 9, etc.

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SUKTA X. (XXII.)

FIVE fires[1] are the deities; the *Rishi* as before; the metre of the fourth stanza is *Anushtubh*; of the rest *Trishtubh*.

THIS is that Agni in whom Indra, desirous (of the oblation), placed the effused *soma* for (his own) belly:[2] thou art praised by us, Jâtavedas, enjoying the sacrificial food of many sorts like a rapid courser (enjoying many pleasures in battle).[3]

2. Adorable Agni, thy radiance that is in the heaven, on the earth, in the plants, in the waters, and wherewith thou overspreadest the firmament,[4] that is, shining and resplendent, overlooking man (vast as) the ocean.[5]

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1 Panchachitirupá agnayo devatá, each verse it is said being separately recited as the Adhwaryu constructs a pit or an altar, ishtaka, for collecting chayana or chiti, a sacrificial fire: the hymn occurs in the same order in the Yajush, XII. 47, 51.

2 Dadhe jathare, swodare dadhára; but the verb is also applied to yasmin, the fire in which the Soma was placed.

3 Sahasrinam vájam atyam na saptim sasavàn, enjoying a thousand-fold food like a quick-going horse: like a horse that enjoys various properties in battle, is Sáyana's explanation, sahasram nánàrupatám yuddhe yo bhajati sa sahasri, tam as'wamiva; which does not much illustaate the comparison: Mahidhara gives the words an entirely different sense: Sahasrinam, he a ttaches to somam, worthy or fit for a thousand libations, somam sahasrárham; atyam and saptim to vàjam, food, exhilirating, madakaram, and sahasrárham; atyam and saptim to vájam, food, exhilirating, madakaram, and satisfying, triptiharam: na, meaning, now,' samprati.

4 Agni, severally, as the sun, as sacrificial fire, as the fire that is illuminated by attrition from wood, as submarine fire and as wind.

5 Twesha sa bhánur arnavo nrichakshàh, is explained by Sáyana, diptimàn eva bhásamano nrinàm drashtá samudravan

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3. Thou movest, Agni, to the vapour in heaven:[1] thou congregatest the divinities who are the vital airs[2] (of the body); thou animatest the waters in the bright region above the sun,[3] as well as those that are in the firmament beneath.

4. May the benignant fires termed *purishyas*,[4] together with the instruments[5] (that have dug the pits in which they are placed) combined, accept the sacrifice (and grant us) salutary and abundant food.

5. Grant, Agni, to the offerer of the oblation earth, the giver of cattle, the means of many sacred rites,

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mahán, shining verily and resplendent the beholder of men great like the ocean: Mahidhara does not differ materially but explains arnavah by arnánsi, udakáni yatra santi, the place where the waters are: after this verse the priest adds, idriso yaste bhánus, tam eveshtakárupam upadadhámi, such being thy lustre, I place it in the form of the Ishtaka.

1 That is, in the form of smoke.

2 Devàn uchishe dhishnyà ye: Mahidhara agrees with Sáyana in explaining dhishnyá by práná, or the devas presiding over the vital airs, pránábhimánino deváh: uchishe the latter renders, samavetán karoshi.

3 Rochane parastát suryasya: Rochana is said to be loka or region where the fiery radiance burns, Rochano nâmâyam loko yatra âgneyam jyotis tapati, above the sun, suryasyoparishtâd.

4 Purishyâso agnayah: Sâyana explains the term, sikatâ sammisrâh, mixed with sand: Mahidhara, pas'ubhyo hitâh, good for animals: Purisham occurs in the Nirukta amongst the synonymes of water, and is elsewhere explained as that which pleases or which fills—Nir. II. 22.

5 Prâvanebhih sajoshasah, the first, Sâyana explains, mritkhananasâdhanabhutair abhryâdibhih; abhrya and others, which are the implements for digging the earth: Mahidhara explains it by manânsi, minds, being plased in mind, manasâ pritiyuktâh: his interpretation, however, seems to rest on a fancied etymology, pra-prakarshena vananti-sambhajanti vishayân, what especially apprehend objects of sense.

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such that it may long endure: may there be to us sons and grandsons, and may thy favour, Agni, be productive of good unto us.[1]

SUKTA XI. (XXIII).

The deity is Agni? the *Rishis* are Devasravas, and Devavàta, sons of *Bharata*; the metre is *Triihtubh*, except in the third stanza, where it is *Sato-brihati*.

CHURNED (by the friction of the sticks), duly placed in the sacrificial chamber, the young and sage leader of the rite, Játavedas, the imperishable Agni, (blazing) amidst consuming forests, grants us on this occasion ambrosial (food).

2. The two sons of Bharata, Devasravas and Devaváta, have churned the very powerful and wealth-bestowing Agni: look upon us, Agni, with vast riches, and be the bringer of food (to us) every day.

3. The ten fingers have generated this ancient (Agni): praise, Devasravas, this well-born, beloved (son) of his parents,[2] generated by Devavâta, Agni, who is the servant of men.

4. I place thee in an excellent spot of earth[3] on an auspicious day of days: do thou, Agni, shine on the frequented[4] (banks) of the *Drishadvati*, *Apayá*, and *Sarasvati*, rivers.

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1 Sukta vii. V. 11.

2 The two pieces of stick that have been rubbed together by Devavâta.

3 Prithivyâ ilâyâspade, in the earth in the form of a cow, according to Sâyana, that is, on the northern altar.

4 Mânushi, relating to man or to Manu, is said to imply manushyasanchâravishaye tire, on a bank, a place frequented by men; the Drishadvati and Saraswati rivers are well known; the Apayâ has not occurred before.

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5. Grant, Agni, to the offerer of the oblation earth, the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, Agni, be productive of good unto us.

SUKTA XII. (XXIV).

The deity is Agni; the *Rishi* Vis'wàmitra; the metre of the first verse is *Anushtubh*; of the rest *Gâyatri.*

REPEL, Agni, (hostile) hosts; drive away (all) assailants: insuperable, foe-surpassing, give food to the institutor of this sacrifice.[1]

2. Agni (who art) immortal and who art gratified by oblations, thou art kindled upon the altar: be pleased by this our sacrifice.

3. Agni, son of strength, vigilant (in the exercise of)[2] thy energy, take thy seat when invoked on the sacred grass (strewn at) my (sacrifice.)

4. Agni, with all the divine fires, respect the praises of those who in (their) sacrifices are (thy especial) worshippers.

5. Grant, Agni, ample wealth and progeny to the donor (of the oblation): make us prosperous, possessed of offspring.

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1 Yajur-Veda, IX. 37.

2 Dyumnena jâgrive, is explained swatejasâ jâgaranopeta, always endowed with his vigilance by own lustre or energy, loka rakshârtham, for the preservation of the world.

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SUKTA XIII. (XXV.)

THE deity is Agni, as before, but Indra is also included in the fourth verse: the *Rishi* is Vis'wámitra; the metre *Viràj*.

AGNI, who art omniscient, and the discriminator (of acts) thou art the son of heaven or the son of earth: do thou, who art intelligent, worship severally the gods on this occasion.

2. The wise Agni bestows faculties (securing prosperity and descendants); adoring (the world with lustre) he gives (sacrificial food) to the immortals: Agni, (to whom) many oblations (are offered), bring hither to us the gods.

3. Agni, the unbewildered, the ruler (of the world), the radiant, associated with vigour and food, illumines the divine immortal parents of all things, heaven and earth.

4. Agni, do thou and Indra, gods disdaining not (our rite), come to the sacrifice in the dwelling of the offerer of the libation to drink the *Soma* juice.

5. Agni, son of strength Jàtavedas; the eternal traversing the inhabited regions with thy protection, thou art kindled in the dwelling of the waters.[1]

SUKTA XIV. (XXVI.)

THE deity of the first triplet is Vais'wànara; of the second Agni, with the *Maruts;* of the two next stanzas, Agni or *Parabrahma;* of the ninth Vis'wámitra himself, who is the *Rishi* of all the stanzas except in seventh, which is supposed to be uttered by *Brahma*, or *Agni* identified with divine spirit; the metre of the two first triplets is *Jagati* of the rest *Trishtubh.*

WE of the race of *Kusika* offering oblations, desirous of wealth, having contemplated him in our minds, invoke

1 That is as lightning in the firmament,

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with praises the divine Vis'wánara, the observer of truth[1] the cognizant of heaven, the bountiful, the charioteer, the frequenter (of sacrifices)

2. We invoke thee for our own protection and for the devotions of mankind, the radiant Agni, Vaiswánara, the illuminator of the firmament, the adorable lord of sacred rites,[2] the wise, the hearer (of supplications), the guest (of men), the quick-moving.

3. Vaiswánara is kindled in every age by the *Kushikas* as a neighing foal (is nourished) by its mother: may that Agni, vigilant amongst the immortals, give us wealth with excellent offspring and good horses.

4. May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain): the *Maruts* irresistible, all-knowing agitate the copious-shedding clouds.

5. The fire-beautified, all-agitating *Maruts*: we seek their fierce radiance for protection: they. the sons of Rudra, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

6. We solicit the might of the *Maruts*, the irradiation of Agni, with solemn prayers in every assembly and company (of worshippers): those *Maruts* who have party-coloured steeds, who are dispensers of unfailing wealth, firm (of purpose), and frequenters of sacrifices.

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1 Anushatya. from anu and satya: in this and similar compounds which are of frequent recurrence, the notion, at least according to the Scholiast, is not that of observing truth in the abstract, but of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

2 Brihaspati, explained here Brihato yajnasya patim, the lord of the great sacrifice: tatpálakatayà swàminam, lord through protecting it.

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7. I, Agni, am by birth endowed with knowledge of all that exists:[1] clarified butter is my eye: ambrosia is my mouth: I am the living breath of threefold nature, the measure of the firmament, eternal warmth: I am also the oblation.[2]

8. Agni, thoroughly comprehending the light that is to be understood by the heart, has purified himself (by the three) purifying (forms); he has made himself most

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1 Agni asmi janmanà jàtavedà; or it may mean, I, Agni, I am by birth Jàtavedas.

2 This is a somewhat mystical description of the universality of Agni in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air, and the sun, presiding over earth, mid heaven and heaven, the eye of Agni is the light of all, which light is fed by oblations of butter: ambrosia is the reward of pious acts or enjoyment of heaven and the like, which is procurable through oblations to fire, as if through his mouth or countenance, amritam me àsan: arkastridhà tu; arka is explained jagatsrashtà pràna, world creating vital air, which, becoming threefold, is Vàyu, in the firmament, Agni, on earth, and A'ditya as the source of eternal warmth and life. Sàyana furnishes another and more simple illustration of some of the phraseology, or, as the eye light up the world, so ghee thrown upon the fire causes it to burn fierce and dispense more light: amrita he explains also by prabhà, light, light is in my countenance: tridhàtu he refers to the three vital airs termed pràna, apàna, and vyàna: the identity with the air and the sun is similarly explained: the verse occurs in the Yajush XVIII. 66, where Mahidhara interprets it differently: according to him, it is the yajamàna who identifies himself with Agni, saying, I am by birth, Agni, or of the form of Agni Agni-rupa, the lord of all that is born, the sacrifice (arka), the three vedas, the measurer of the water the eternal sun: ghee is the eye; that is, I behold the offerer of ghee on the fire; I convert the oblation that is put into my mouth into ambrosia: thus there is no duality between Agni and the individual, evamÀtmanyagnyÀdwaitam.

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excellent treasure by (these) self-manifestations, and has thence contemplated heaven and earth.[1]

9. Heaven and earth be kind to that sage[2] who is, as it were, a many-channelled and inexhaustible stream (of knowledge); the parents (of his disciples), the collater of holy texts, rejoicing on the lap of his parents, whose words are truth.

SUKTA XV. (XXVII.)

THE deity is Agni, or of the first verse Ritu or the personified season; Vis'wámitra is the *Rishi*; the metre is *Gàyatri*.

THE months, the half months, (the gods) who are the receivers of oblations, with the butter-yielding kine preside over your rite:[3] the sacrificer, desirous of prosperity, worship the gods.

---

1 Having by self-contemplation recognised his identity with the three manifestations, Agni, Váyu, and A'ditya, he becomes to know his identity with the universe, as by the text, atmani vignâte sarvam idam vignâtam bhavati, the self being known, all this (universe) is known.

2 That is Vis'wâmitra himself: in consequence of his discovery that Vaiswânara is Para brahma, the supreme spirit: as it would be scarcely decorous to say so much in his own commendation this stanza may be ascribed to Brahma.

3 Pra vo vâjâ abhidyavo havishmanto ghritâchyà: the Scholiast explains vâjâ by másáh, months, and abhidhyavah by arddhamásáh half months: havishmanta, literally, having the havis or oblation of butter, he considers an epithet of devàh, gods, upon the authority of the Taittiriya; but they also explain it by pas'avah, animals yielding milk, of which the havis is made, in which the Vájasaneyis concur: Ghritáchi he renders Gau, but the Vájasaneya is quoted for its meaning, Sruk, a ladle: there is no verb, but pra is regarded as implying prabharanti, all these preside over your sacrificing

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2. I worship with praise the wise Agni, the accomplisher of sacrifice, the possessor of happiness, the repository of wealth.

3. May we offering oblations effect the detention of thee who art divine (until the completion of the rite), and may we (thereby) overcome all animosities.[1]

4. We solicit that Agni, who is being kindled at the sacrifice, the purifier, the adorable, whose hair is flame.

5. Agni, the bright-shining, the immortal, the cleanser with clarified butter, the fitly-invoked, the bearer of the oblation in the sacrifice.

6. The exorcisers[2] (of the demons) lifting up their ladles, and offering sacrifice, have called upon Agni by this ceremony for their protection.

7. The offerer of the oblation, the divine, immortal, Agni, comes first (at the ceremony) directing solemnities by his experience.[3]

8. The mighty Agni is placed (foremost by the gods) in battle; he is brought forward reverently at holy rites; for he is the sage fulfiller of the sacrifice.

9. He who has been made by the sacred rite, the choice (of the worshipper), who comprehends (within himself) the germ of all creatures, and whom the

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the explanation of Sayana is that of the Taittiriya Brâhmana, but the line is obscure, the words in the senses given are unusual, and the whole is elliptical.

1. Dweshânsi, hatreds: Sâyana proposes pâpâni, sins.

2. Sabâdhah, repelling the disturbers of sacred rites by repeating the Mantra or charm for their destruction, is Sâyana's explanation ,rakshoghnamantrochchâranena tadvishayabâdhâh.

3. Máyayá, usually illusion or guile: it is here explained karmavishayajnânam, knowledge of the objects of sacred rites.

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daughter of Daksha (receives) as the parent of the world).[1]

10. Agni, strength-engendered, Iláª (the daughter), of Daksha has sustained thee, the desirable, the resplendent, and longing (for the oblation).

11. The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite, Agni, the regulator (of all), the sender of the rain.

12. I adore at this sacrifice Agni the grandson of (sacrificial) food[3] shining above in the firmament, the creation of the wise.[4]

13. Agni, who is to be worshipped with praise and with prostration, the dispeller of darkness, the beautiful, the showerer (of benefits) is kindled.

14. The offerers of oblations glorify that Agni who is the showerer (of benefits) and he is the bearer of the offerings to the gods as a horse (bears his rider to his home).

15. Showerer (of benefits), we profusely offering

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1 Dakshasya pitaram tanâ is explained by Sâyana as Dahshasya Prajápater tanayâ, the daughter of the Prajâpati Daksha; that is, the earth, here identified with the altar, vedirupá: she sustains. dhârayati, understood, him, Agni, the protector or father of the world, sarvasya jagatah pâlakam dhárayati: this and the two preceding stanzas occur in the Sáman II. 827, 829.

2 As before, earth or the altar.

3 Urjjo napátam, or the son of the oblation, as blazing when fed by butter and the like; or the descent may be differently accounted for, from the oblation proceeds Aditya, and from Aditya, Agni.

4 Kavikratum, of whom, kavayah the wise, that is the Adhwaryu, and the rest, are the makers, karttârah, by their rubbing the sticks to evolve flame.

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(oblations) kindle thee, mighty and resplendent Agni, who art the sender of showers.[1]

SUKTA XVI. (XXVIII).

The deity and *Rishi* are as before; the metre of the third stanza is *Ushnih*; of the fourth *Trishtubh*; of the fifth *Jagati*; of the rest *Gâyatri*.

AGNI, by whom all is known, who rewardest pious acts with wealth, accept our cakes offered with butter at the morning worship.

2. The cakes and butter are dressed, Agni, and verily prepared for thee: accept them youngest (of the gods).

3. Eat, Agni, the cakes and butter offered as the day disappears: thou son of strength, art stationed (by us) at the sacrifice.

4. Wise Játavedas, accept the cakes and butter offered in this sacrifice at the mid-day rite; prudent (worshippers), withhold not at solemn ceremonies the portion of thee who art mighty.

5. Be pleased, Agni, son of strength, with the cakes and butter offered at the third (daily sacrifice), and do thou (propitiated) by praise convey the precious imperishable and awakening (oblation)[2] to the immortal gods.

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1 The scholiast cites Manu III. 76, for this property of Agni: "the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain food; from thence mankind."

2 Jâgrivim: according to the scholiast the Soma juice offered at dawn is termed Jâgrivi, the sleep dispelling, swapnanivârakah, but here we are at the third or evening worship.

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6. Agni who art Jâtavedas and art thriving upon oblations, accept the cakes and butter as the day disappears.

SUKTA XVII. (XXIX.)

THE deity is Agni, except in the fifth verse, where the officiating priest is supposed to take his place: the *Rishi* is *Vis'wàmitra* the metre of the first, fourth, tenth, and twelfth stazas, is *Anushtubh*; of the eighth, eleventh, fourteenth, and fifteenth, *Jagati*, and of the rest *Trishtubh*.

THIS, the apparatus of attrition, is ready;[1] the generation (of the flame) is ready; take up this (stick) the protectress of mankind, and let us churn the fire as has been done of old.

2. Jâtavedas has been deposited in the two sticks as the embryo is deposited in pregnant women: Agni is to be adored day by day by vigilant men laden with oblations.

3. Let the intelligent priest place the lower of the sticks with the face upwards, the upper (with the surface) downwards, so that quickly impregnated it may generate the showerer (of benefits) Agni: then the bright blazing son of Ilá[2] whose light dissipates the darkness is born of the wood of attrition.

4. Agni who art Játavedas, we place thee upon

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1 Astidam Adhimanthanam asti prajananam kritam: Adhimanthana is the stick, the string, and the like placed upon the two pieces of wood to assist in their attrition: Prajananam may have its general sense of begetting, or it denotes a tuft of dry grass used to catch and communicate the flame. Sâma Veda, I. 79.

2 The fire of the Altar.

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the earth in the centre, in the place of Ilâ,[1] for the purpose of receiving the oblation.

5. Conductors of the rite, produce by attrition the far-seeing, single-minded, intelligent, immortal, radiant-limbed Agni: generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

6. When they rub (the sticks) with their arms the radiant Agni bursts forth from the wood like a fleet courser, and like the many-coloured car of the *As'wins* unresisted in its course, Agni spreads wide around consuming stones and trees.

7. As soon as born Agni, shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts; (and it is he) whom the gods have held as the the bearer of oblations at sacrifices, adorable and all knowing.

8. Offerer of oblations sit down in thine own sphere,[2] for thou art cognizant (of holy acts), and station the institutor of the ceremony in the chief place of the sacred rite:[3] cherisher of the gods, worship the

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1 Ilâyáspade nâbhá prithivyâh adhi; that is in the middle of the northern altar: this and the preceding occur in Yajush, xxxiv. 14, 15: the passage is also quoted in the Aitareya Bráhmana, Panch. I. Adhy. 5, and similarly explained in the commentary.

2 Sàyana explains swe loke by uttaravedyàh nàbhau on the centre of the north altar: Mahidhara, Yajur-Veda, xi. 35. says, krishnàjine on the hide of the black antelope.

3 Sàdayà yajnam sukritasya yonau; yajna' according to Sàyana is put for the yajamàna, yajnasya kartàram, who is to be stationed uttamaloke, in the best place, or that which enjoys the fruit of the holy rite, sukritajanyopabhogasya sthàne: Mahidhara says, sukrita yonih means the krishnàjina, the black antelope-hide

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gods, Agni, and bestow abundant food on the founder of the sacrifice.

9. Produce, friends, smoke,[1] the showerer (of benefits); indefatigable persist in the contest with (Agni): the heroic Agni is able to encounter hosts, and by him the gods overcome their foes.

10. This in every season, Agni, is thy place,[2] whence as soon as generated, thou hast ever shone: knowing that to be so Agni, there abide, and thrive by our praises.

11. When (existing as an embryo (in the woods), Agni is called *Tanunapát*;[3] when he is generated (he is called) the Asura-destroying *Narâsansa*; when he has displayed (his energy) in the material firmament, *Mâtarisvan*;[4] and the creation of the wind is in his rapid motion.

12. Agni, who art pronounced by reverential attrition, and deposited with reverential care, and who art far-seeing, render our rites (exempt from defects), and worship the gods (on behalf) of the devout worshipper.

13. Mortals have begotten the immortals, the undecaying (Agni), the devourer of oblations, the conveyance (by which they cross over sin), the ten sister

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1 Krinota dhumam produce fire, by metonymy.

2 Sàyana says this alludes to the Arani, the stick of vetasa or aswattha, or other trees: Mahidhara Yajur Veda, III. 14, explains it the Gàrhapatya, or household fire: he renders the concluding pharse also differently, give us increase of riches.

3 He who does not consume the persons of the worshippers yashtrinàm tanuh, sarirànı na pàtayati, na dahati, or it may have the meaning previonsly given, the grandson of the waters.

4 Who breathes, swasiti, in the maternal atmosphere, màtari.

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fingers intertwined proclaim him born as if it was a male (infant).[1]

14. Agni, who has seven ministering priests, shines eternally: when he has blazed upon the bosom and lap of his mother (earth), he is vociferous (with delight): day by day he never slumbers after he is born from the interior of the (spark) emitting wood.

15. The *Kusikas*, the first-born of Brahmá, armed against enemies like the energies of the *Maruts*, comprehend the universe: they have uttered the prayer accompanied by the oblation: they have one by one lighted Agni in this dwelling.

16. Agni, offerer of oblations, cognizant in rites, inasmuch as we have recourse to thee to-day in this progressing sacrifice, therefore do thou steadily convey (the offering to the gods), or tranquilly be at rest, and knowing (the purport of our acts), and wise in all respects), approach (and accept) the *Soma* libation.

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1 When the priests and assistants behold the flame break forth they clap their hands and make sounds of rejoicing, like the parents of a new born son.

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ADHYAYA II.

ANUVA'KA III.

SUKTA I. (XXX.)

The deity is Indra the *Rishi* Vis'wâmitra: the metre *Trishtubh*.

THE bearers of the libations desire thee; thy friends pour forth the *Soma* juice; they offer copious oblations: (supported by thee) they endure patiently the calumny of men, for who is so renowned as thou art.

2. Master of twany steeds, the remotest regions are not remote for thee: then come quickly with thy horses: to thee, the steady showerer (of benefits), these sacrifices are presented; the stones (for bruising the *Soma*) are ready, as the fire is being kindled.

3. Showerer (of benefits, who art) Indra, the wearer of the hemlet,[1] the professor of opulence, the conveyer (of men beyond evil),[2] the leader of the numerous troop (of the *Maruts*), the achiever of many [great] deeds, the devastator of hostile (regions), the terror of thy foes, where are those heroic deeds (which thou hast performed) against the mortal *(Asuras)* when opposed (by them in battle.)

4. Thou alone casting down the firmly-footed *(Asuras)* proceedest, destroying the *Vritras*, and obedient to thy command the heaven and earth and the mountains stood as if immoveable.

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1 Susipra, in more than one previous passage has been explained, having a handsome nose or chin, for which Sâyana here also quotes the Nirukta, VI. 17, but he proposes a new meaning, sirastrânam a guard of the head, a helmet.

2 Tarutra may also be rendered, he by whom the gods surpass or defeat the Asuras.

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5. Thou alone, when invoked by many, and the slayer of Vritra by thy prowess, didst say firmly (to the gods), fear not! Indra, endowed with opulence, vast is thy grasp, wherewith thoo hast seized these unbounded regions, heaven and earth.

6. Let (thy car), Indra, drawn by thy horses (rush) downwards (upon the *Asuras*); let thy destroying thunder-bolt fall upon thine enemies; slay those that assail in front or in rear, or that fly (from the combat): make the universe (the abode of) truth; (let such power) be concentred in thee.

7. The man to whom thou grantest, lord of power, (thy good will). enjoys unprecedented domestic (prosperity): Indra, who art invoked by many, thy auspicious favour, which is obtained by oblations,[1] is the giver of unbounded wealth.

8. Indra, who art invoked by many, grind to dust the reviling malevolent, Vritra opposing thee, dwelling with the mother of the *Dânavas* and increasing in might until having deprived him of hand and foot, thou hast destroyed him by the strength.[2]

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1 Sumatirghritâchi: the application of the epithet is not very obvious, that which goes to or obtains clarified butter, havir anchati, pràpnoti, but it is not applicable to any thing else in the hemistich.

2 Sahadânum kshiyantam sampinak kunárum: this is the usual allegory of the destruction of the cloud, but several of the terms of different renderings: Sahadànu, with those proceeding from Danu, as in a former passage, vol. ii. p. 87: or it may mean, united with the Dánavas, or, according to Mahidhara, Yajur Veda xviii. 69, it may be simply sahau from sahas, strength: kshiyantam, according to Sâyana, is bàdhamânam, rain opposing: Mahidhara explains it nikatavarttamànam, being near to: Kunáru may be a proper name, that of an Asura, a noisy one, kvananasilam, or

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9. Thou hast fixed tranquil in its position the vast unbounded and wandering earth: the showerer (of benefits) has upheld the heaven and the firmament: let the waters engendered by thee here descend.

10. The heavy cloud,[1] the receptacle of the water dreading (thee) its destroyer, opened out before (thou hadst cast thy bolt); then Indra made easily-traversed paths for the waters to issue, and desirable and loud sounding they proceeded to the (waters of the earth)[2] invoked of many.

11. Indra alone has filled the two, both earth and heaven mutually combined, and abounding with wealth: do thou, hero, mounted in thy car, come with thy harnessed horses from the firmament, impatient to be near us.

12. Surya harms not the quarters (of the horizon),[3] set open daily (for his journey), the progeny of Haryaswa;[4] when he has traversed the roads (he is to travel), then he lets loose his horses, for such is his office.

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evil-speaking, durvachavadanam, or according to Yáska, parikvanana, loud-sounding: Sâyana also gives us another interpretation; crush the increasing cloud shedding water, sahadánum udakadânopetam; abiding in the sky, kshiyantam, âkâse nivasantam; and thundering, kunârum, garjantam.

1 Alátrino balah, the first is explained, a cloud, and the second, that which by its abundance of water is able to do mischief: the verse is similarly explained by Yâska, Nir. vi. 2, but the construction and phraseology both make it somewhat obscure.

2 Prâvan puruhutam, vanirdhamantih is explained vananiyâh sabdâyamânas-tâ âpah purubhutam bahubhirâhutam pârthivam udakam abhyâgachchan, as in the text.

3 Disah suryo na mináti na hinsati, he does not injure.

4 Indra, or he with the tawny horses.

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13. All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced; and when the morning has come, they recognise the many great and glorious acts of Indra.

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for Indra has placed in the cow all this collected sweetnees for food.

15. Indra be firm, for there are obstructors of (thy) path: secure to the worshipper and his friends (the means of completing) the sacrifice: mortal[1] enemies bearing bows, armed with mischievous weapons, and coming with evil intent, must be destroyed (by thee).

16. The sound (of thy bolt) has been heard by the approaching foes: hurl upon them the consuming thunderbolt, cut them up by the root, oppose, Maghavan, overcome, slay the *Râkshasas*, complete (the sacrifice).

17. Pluck up the *Râkshasa*, Indra, by the root; cut asunder the middle, blight the summit: to whatever remote (regions) thou hast driven the sinner, cast upon the enemy of the *Veda*[2] thy consuming weapon.

18. Regulator (of the world provide us) with horses for our welfare, and when thou art seated near to us may we become mighty, enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

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1 Martyâsah: Sâyana explains it here, Márayitârah, killers, murderers.

2 Brahma dwishe: Sâyana renders it brâhmanadweshâkárine, or him who entertains hatred against the Brâhman; but Brahma may mean the prayer of the Vedas, or the Vedas, which is here the more likely meaning, or at least the religion or ritual of the followers of the Veda.

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19. Bring to us, Indra, splendid affluence: we rely on the bounty of thee who art fond of giving: our desire is as insatiable as the fire of the ocean: appease it, lord of inffnite riches.

20. Gratify this our desire (of wealth) with cows with horses, with shining treasure, and make us renowned: the wise *Kusikas*, desirous of heaven, offer praise to thee, Indra wita pious (prayers)

21. Indra, lord of cattle, (divide tee cleuds and send us) rain, whence nutritious food may come to us: showerer (of benefits), thoo art spread through the sky and powerful through truth: Meghaván consider thyself as our protector.

22. We invoke for our protection the opulent Indra, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA II. (XXXI.)

THE deity and *Rishi*, are the same, or the latter may be another *Viswámitra* the son of *Ishiratha*, of the family of *Kusika*; the metre is *Trishtubh*.

THE sonless father,[1] regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on

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2 Sâsadvahnih: the latter is said to be the father of a daughter only, not of a son, because he conveys away (vahati, pràpayati) his property through his married daughter into another family: sâsad, sàsti, he stipulates, that his daughter's son, his grandson, duhitur naptyam, shall be his son, a mode of affiliation recognised by law; and relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.

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the efficiency of the rite, honours (his son-in-law) with valuable gifts: the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

2. (A son) born of the body,[1] does not transfer (paternal) wealth to a sister: he has made (her) the receptacle of the embryo of the husband:[2] if the parents procreate children (of either sex),[3] one is the performer of holy acts, the other is to be enriched (with gifts).[4]

3. For the worship of the resplendent (Indra), Agni, glowing with flame, has begotten mighty sons: great was the germ, and great was their birth, and great was their efficacy, for the worship of Haryaswa.

4. The victorious (*Maruts*) associated (with Indra when contending with Vritra) perceived a great light issuing from the darkness. The dawns recognising him

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1 Tànwah, same as tanujah; na jàmaye rikttham aràik, if there be a son the inheritance does not go to the sister, jàmaye, bhaginyai.

2 And by so doing he makes her sanskritá,—he secures for her one of the essential purificatory rites.

3 Yadi mátaro janayanti vahnim: here vánhi is explained offspring, or rather male offspring, a son, whilst avahni is said to mean a daughter; but it may imply both, as having been borne by the wife, and the context requires this meaning; for the one, the son, as the performer of obsequial and other rites, is the heir, whilst the other is rindhan, riddhyamánà, to be increased or made wealthy, with dresses, ornaments, and the like.

4 These two verses, if rightly interpreted, are wholly unconnected with the subject of the Sukta, and come in without any apparent object: they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to Sàyana, his explanations being based on those of Yàska. Nir., III. 4—6.

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(as the sun) arose, and Indra was the sole sovereign of the rays (of light).

5. The seven intelligent sages (*Angirasas*) having ascertained that (the cows) were concealed in the strong (cavern) propitiated (Indra) by mental devotion: they recovered them all by the path of a sacrifice; for Indra, knowing (their pious acts), and offering homage, entered (the cave).

6. *Saramá* discovered the broken (entrance) of the mountain, then Indra made great and ample (provision) for her young, as previously (promised): then the sure-footed (animal), first recognising their lowing, proceeded, and came to the presence of the imperishable kine.[1]

7. The most sage (Indra), desirous of the friendship of the (*Angirasas*), went to the cave, and the mountain yielded its contents to the valiant (deity), aided by the youthful *Maruts*, equally wishing (to conciliate the sages): the destroyer (of the *Asuras*) recovered (the cattle), and immediately Angiras became his worshipper.

8. May he who is the type of all that is excellent the anticipator (of his foes), he who knows all that is born, who destroys Sushna, the far-seeing,[2] the restorer

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1 The nerse occurs also Yajur-Veda, xxxiii. 59, where the commentator gives, besides the usual legendary illustration, a different and more mystical interpretation, explaining saramà by vàch, speech, that in which the gods saharamante delight together: the other phrases are explained not very distinctly to the same purport.

2 Padavih, kavitama, most wise or far-seeing as to the past, from pada, an object, and vih, who knows.

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of cattle, may he, a friend coming from heaven, honouring us as his friends, be free from all reproach.[1]

9. The *Angirasas*, with minds intent on their cattle, sat down (to worship Indra) with hymns, following the road to immortality: great was this their perserverance, by which they sought for months to accomplish (their ends).

10. Contemplating their own (cattle) giving milk to their former progeny (the *Angirasas*) were delighted; their shouts spread through heaven and earth; they replaced the recovered kine in their places, and stationed guards over the cows.

11. Indra, the slayer of Vritra, let loose the milch kine assisted by the *Maruts* born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of libation, milked for him sweet (sacrificial) food.

12. They (the *Angirasas*) performing pious acts made for their protector a spacious and splendid abode which they celebrated: seated (at the sacrifice) and supporting with the pillar (of the firmament) the parents (of all things heaven and earth), they established the rapid Indra on high (in heaven).

13. Inasmuch as our devout praise has appointed a thriving ruler for the regulation of heaven and earth, to whom faultless and appropriate commendations (are due), therefore are all the energies of Indra spontaneously exerted.

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1 Munchanniravadyàt, always, nitaram, be free, munchatu—from such a fault as that of the nature of the death of Vritra: Vritrabadha rupàd-doshàt; but this is a Paurânik notion, Vritra, according to the Puránas, being a Brâhman, and by killing him Indra was guilty of the heinous sin of Brahmahatyà.

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14. I wish, Indra, for thy friendship, and (the exercise of) thy powers: many horses come to the slayer of Vritra: we offer to thee, sage, great praise and oblations: consider thyself, Maghavan as our protector.[1]

15. Wide fields, vast treasure, (spacious) pastures, has the much-knowing (Indra) bestowed upon his friends: the radiant Indra with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth and fire.

16. This lowly-minded Indra has created the widespread, commingled, all-delighting waters; and they, purify the sweet (libations) with the sage purifiers,[2] and being benevolent (to all), proceed with (the revolutions) of days and nights.[3]

17. The two adorable (alternations of) day and night,[4] upholding (all things) by the might of the sun,[5] successively revolve: thy sincere and acceptable friends (the *Maruts*) are ready to encounter (thy foes) and maintain thy greatness.

18. Slayer of Vritra, do thou, who art long lived, the showerer (of benefits), the giver of food, be the lord of our true praises, repairing (to the sacrifice),

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1 Sama-Veda I. v. 11.

2 Kavibhih pavitraih: according to the commentator, the sages who are as it were the filters or purifiers of the Soma libation are the divinities, Agni, Vâyu, and Surya.

3 Dyubhir-hinvantyaktubhih, they go with days and nights: according to the scholiast, they regulate by day and night the respective functions of all the world: rátridivam sarvam jagat swa swa vyâpârapravanam kurvanti, they make the whole world diligant in its respective functions by day and night.

4 The text has Ubhe krishne, both the blacks, meaning, the scholiast affirms, ahorátre, day and night.

5 Suryasya mahanâ; the commentator identifies Surya with Indra, the impeller, preraka, of the world.

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come to us great, with great, friendly, and auspicious protections.

19. Worshipping him with reverenee, like an *Angiras*, I make the ancient (Indra) renovate to accept the oblation: destroy the many impious oppressors (of thy worshippers) and bestow upon us, Maghavan, thine own (wealth) for our acceptance.

20. Thy purifying waters have been spread abroad: fill their bed for our welfare: riding on thy car, defend us from the malevolent, and make us quickly the conquerors of cattle.

21. Indra, the slayer of Vritra, the lord of herds, has discovered the cattle, and by his radiant effulgence driven away the black (*Asuras*), and indicating with veracity (to the *Angirasas*) the honest (kine), he shut the gate upon all their own cattle.[1]

22. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.[2]

SUKTA III. (XXXII.)

THE deity, *Rishi*, and metre the same.

INDRA, lord of the *Soma*, drink this *Soma* Juice which is grateful to thee at noon-day sacrifice; Maghavan,

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1 Durascha viswá avrinod apa swáh; that is, according to Sáyana, having placed the cattle in the cow-pens, he covered or closed the doors: vraje gàh sthàpayitwà táni dwàràny âchchhâditâvân.

2 Many of the verses in this hymn are of more than usual obscurity.

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partaker of the spiritless *Soma*,[1] unyoke thy horses, and filling their jaws (with fodder), exhilarate them at this ceremony.

2. Indra, drink the *Soma* Juice mixed with milk, with butter-milk, or fresh:[2] we offer it for thy exhilaration, associated with the devout[3] company of the *Maruts* and the *Rudras*: drink it till thou art satisfied.

3. These are the *Maruts*, Indra, who, worshipping prowess, augment thy withering force (by their aid): attended by the *Rudras*, drink, wielder of the thunderbolt, and handsome-chinned, at the noon-day sacrifice.

4. Those were the *Maruts*, who were the strength of Indra, and gently encouraged him; animated by whom he pierced the vital part of Vritra, fancying himself invulnerable.

5. Phased with the sacrifice, as if it was that of Manu, drink, Indra, the *Soma* Juice for the sake of perpetual vigour: come, lord of the tawny steeds, with the adorable *Maruts*, and the traversers (of the air): send down the waters (of the firmament) to (blend with) the waters of the earth.[4]

6. Inasmuch as thou hast slain with active strife the slumbering, darkling, water-investing Vritra, thou

1 Rijishin, possessing rijisham, gatasâram Soman, Soma having lost its strength.

2 Gavâsiram, manthinam, sukram: the first has occurred before; the second is explained, manthasanyuktam, mixed with butter-milk; and the last, abhinavam, new or fresh; or they may mean sukrâmanthigrahe varttamánam, being in the vessel of acid butter-milk.

3 Brahmakritâ, Indrastotram kurvánena, making the praise of Indra.

4 Apo arnáṅ sisarshi; antarikshasthitânyudakâni pârthivâny udakáni prâpaya, cause the waters staying in mid-air to reach, or become those of earth: the notion has occurred before.

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'ast let forth the bright waters like horses (rushing) into battle.

7. Therefore we sacrifice with reverence to the vast and mighty Indra, who is adorable, undecaying, young; whose magnitude the unbounded heaven and earth have not measured, nor can measure.

8. All the gods cannot detract from the many glorious exploits, and pious works of Indra: he who has upheld earth, and heaven, and the firmament, and who the performer of great deeds, has engendered the sun and the dawn.

9. Doer of no wrong, such was thy true greatness that as soon as born, thou hast quaffed the *Soma* juice: neither the heavens, nor days nor months, nor years resist the force of thee who art mighty.

10. As soon as born in the highest heaven, thou hast quaffed, Indra, the *Soma* juice for thy exhilaration; and when thou hadst pervaded the heaven and earth, thou becomest the primary artificer (of creation).

11. Indra, from whom many are born; thou who art vigorous hast slain Ahi, enveloping the slumbering water, and confiding in his prowess: yet the heaven apprehended not thy greatness as thou remaindest concealing the earth by one of (thy) flames.[1]

12. This our sacrifite, Indra, is thy augmentation, for the rite in which the *Soma* is effused is acceptable to thee: do thou who art deserving of worship protect the worshipper by (the efficacy of) the worship, and may this sacrifice strengthen thy thunderbolt for the slaying of Ahi.

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1 Anyayà sphigyà kshám avasthá is explained, ekatarayàkatyá bhumim avachchhâdya tishthasi: the meaning is not very clear.

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13. The worshipper, by his conservatory sacrifice, has made Indra present: may I bring him to my presence to obtain new wealth, him who has been exalted by praises, whether ancient, mediæval, or recent.

14. When the thought of glorifying Indra entered my mind, then I gave birth (to his praises): may I laud him before encountering distant (evil) days, whereby he may guide us beyond sin; for those on both sides of us invoke him, as (those on either bank of a river hail) a passenger in a boat.

15. The vase is filled for him (with *Soma*); welcome Indra: I pour it out for thee to drink, as a water-carrier (pours water) from his bag: may the grateful *Soma* juice flow in reverence round Indra for his exhilaration.

16. Invoked of many, the deep ocean arrests thee not, nor do the accompanying mountains (stay thee): and therefore summoned by thy friends, thou hast repressed the strong flame abiding in the abyss.[1]

17. We invoke for our protection the opulent Indra distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

---

1 Dridham chid arujo gavyam urvam, is interpreted by Sâyana prabalam api avatevarttamánam urvánalam samyagabhánkshih, thou hast entirely broken the strong (urva) fire abiding in the deep.

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SUKTA IV. (XXXIII.)

As this hyman consists of a dialogne between *Viswâmitra* and the rivers *Vipâs* and *Sutudrí*,[2] they are considered to be respectively the *Rishis* of the verses ascribed to either; the divinity is Indra; the metre is *Trishtubh*, except in the last verse, in which it is *Anushtubh*.

RUSHING from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins contending (with each other in speed), like two fair mother cows (hastening) to caress (their calves), the *Vipâs* and *Sutudrí*,[2] flow rapidly with (united) waters.

2. Impelled by Indra, soliciting (his)commands), you go to the ocean like charioteers (to their goal): flowing together, and swelling with (your) waves, bright (rivers), one of you proceeds to the other.

3. I repaired to the most maternal river; I went to the wide auspicious *Vipâs*, ffowing together to a commnn receptacle, like parent cows (hastening to) caress the calf.

4, The rivers speak] Fertilizing (the land) with this (our) current, we are flowing to the receptacle which has been appointed by the deity (Indra): the course appointed for our going (permits) not of delay: of what is the sage desirous, that he addresses the rivers?

---

1 According to the legend cited by *Sàyana*, given also by Yâska. Nir. 11. 24, Viswàmitra, the family priest of Sudàs, the son bf Piyavana, having gained much wealth in his service, was returning with it home, when his road brought him to the confluence of the Vipàs and Sutudrí: in order to make them fordable, he addressed to them the first stanzas of this hymn, to which they replied, and allowed him and his followers to cross.

2 The modern Beyah and Satlaj, the former of whfch falls into the latter: the more usual reading of the ancient Sanscrit names are Vipâsâ and Satudra.

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5. Viswámitra speaks] Rivers charged with water, rest a moment from your course at my request, who go to gather the *Soma* (plant) :[1] I, the son of *Kusika*, desirous of protection, address with earnest prayer especially the river before me.[2]

6. The rivers speak] Indra, the wielder of the thunderbolt, dug our channels when he slew AHI the blocker up of rivers :[3] the divine and well-handed Savitri[4] has led us (on our path), and obedient to his commands we flow (as) ample (streams).

7. Viswàmitra speake] Ever is that heroic exploit of Indra to be celebrated when he cut Ahi to pieces, and with his thunderbolt destroyed the surrounding (obstructors of the rain), whence the waters proceed in the direction they desire.

8. The rivers speak] Praise of Indra, forget not this speech, nor the words that (thou hast addressed to us) for future ages (to reverence) : celebrator (of holy rittes), be favourable to us in solemn prayers ; treat us not after the (arrogant fashion) of men : salutation be to thee !

9. Viswàmitra speaks] Listen, sister (streams), kindly to him who praises you ; who has come from

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1 Me vachase somyàya, to my speech importing the Soma, *i. e.* according to the scholist, the object of my address is, that having crossed over, I may go to gather the Soma plant : Yàska agrees with Sàyana in the interpretation of this stànza, Nir. 11. 25.

2 That is, the Sutudri

3 The cloud imprisoning the water of the rains.

4 Sàyana considers Savitri as an epithet of Indra, the impeller or animator ef the world, Savitá sarvasya jagatah prerakh : the Nirukta has a similar explanation, 11. 26.

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afar with a waggon and chariot :[1] bow down lowlily ; become easily fordable ; remain, rivers, lower than the axle (of the wheel) with your currents.

10. The rivers speak] Hymner, we hear thy words, that thou hast come from afar with a waggon and a chariot : we bow down before thee : like a woman nursing (her child), like a maiden bending to embrace a man, (so will we do) for thee.[2]

11. Viswâmitra speaks] Since, rivers, (you have allowed me to cross), so may the *Bharatas*[3] pass over (your united stream) : may the troop desiring to cross the water, permitted (by you), and impelled by Indra, pass ; then let the course appointed for your going (be resumed) : I have recourse to the favour of you who are worthy of adoration.

12. The *Bharatas* seeking cattle passed over : the sage enjoyed the favour of the rivers : streams dispensing food, productive of wealth, spread abundance, fill (your beds), flow swiftly.

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1 Anasà rathena : the commentator, and Yàska also, separate these words, sakatena rathena cha, by a cart and a carriage : the annas, a cart or waggon, or track, would be for the conveyance of the Soma plant.

2 Te is repeated at the end of the line without any apparent connexion, according to the scholiast it is reported out of respect, te iti punaruktir ádarârtham.

3 The Bharatas are said to be of the same race as Viswàmitra ; Bharatakulajâ madiyâh sarve ; but possibly nothing more is meant than those who were the bearers of Viswàmitra's, goods and chattels ; for his connexion with the Bharatas is somewhat remote : besides which their family priest was Vasishtha. Mahábhârata Adi Parva, v. 3734 : it is also to be observed that the word in the text is Bhárata, with the first vowel long, although the short vowel is also allowable by the rules of derivation.

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13 Let your waves (rivers) so flow that the pin[1] of the yoke may be above (their) waters: leave the traces fail, and may (the two streams), exempt from misfortune or defect, and uncensured, exhibit no (present) increase.[2]

SUKTA V. (XXXIV.)

Indra is the deity; the *Rishi* is *Viswâmitra*; the metre is *Trishṭubh*.

INDRA, the destroyer of cities, possessed of wealth, manifesting (his greatness), merciless to his enemies, has overspread the day with his radiance: attracted by prayer, increasing in bulk, and armed with many weapons,[3] he has delighted both heaven and earth.

2. Decorating thee, I address sincere prayers to thee who art adorable and mighty, for the sake of

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1 Samyá, yugakila: the commentator explains it also as the ropes that are fastened to the ends of the yoke, the traces, yugyakatapârswâdisamlagná rajjavah, but he renders yoktrâni, which immediately occurs, in the same manner, and that is more properly the traces.

2 Mâ sunam âratám: Sâyana explains sunam by amriddhim, increase, referring, most probably, merely to the present moment meaning, may the rivers not so rise as to prevent his passage; otherwise it might be thought to convey a wish that the rivers might never suffer any diminution, taking sunam in the sense of sunyam, emptiness. Professor Roth has translated this Sukta, in Literatur des Veda, p. 101: there are of course differences of interpretation between us, especially when he corrects both Sâyana and Yâska, as in v. 5.

3 Bhuridâtra: dâtra, from do, to cut, is explained a weapon.

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(obtaining) food: thou, Indra, art the preceder of men[1] the descendants of Manu, and of the descendants of the gods.

3. Indra, of glorious deeds, destroyed Vritra: resistless in combat, he has overcome the deceivers resolved to consume him: he slew the mutilated (demon lurking) in the woods, and made manifest the (stolen) kine (that had been hidden) in the night.

4. Indra, the giver of *Swarga*, generating the days, has subdued victorious with the eager (*Angirasas*) the hostile hosts, and illumining for man the banner of the days,[2] he obtained light for the great conflict.

5. Indra entered the confiding hostile (hosts like a man distributing many (gifts) to (his) leaders: he has animated these dawns for the worshipper, and heightened their bright radiance (by his own).

6. They celebrate many great and glorious exploits of this mighty Indra: he crushed the strong by his strength, and, of overpowering prowess, he overcame the *Dasyus* by delusions.

7. Lord of the virtuous, fulfiller of the wishes of men, he gave to the gods[3] the wealth (that had been won) in fierce battle, and therefore far-seeing sages glorify those his exploits with praises in the dwelling of the worshipper.[4]

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1 Purvayavà agrato gantà, the goer before: there is no other explanation.

2 Prârochayan ketum ahnám, lighting up, according to the comment súrya, or the sun.

3 Devebhyah: Sáyana explains it stotrebhyah, to the praisers or worshippers.

4 Vivaswatah sadane: vivaswatah is here explained, of whom dwelling, vasatah, where various (*vi*) religious rites are performed.

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8. Devout worshippers propitiate Indra, the victorious, the excellent, the bestower of strength, the enjoyer of heaven and the divine waters, and who was the giver of the earth and heaven and this (firmament to their inhabitants).

9. He gave horses, he gave also the sun, and Indra gave also the many-nourshing cow: he gave golden treasure, and having destroyed the *Dasyus*, he protected the *Arya* tribe.[1]

10. Indra bestowed plants and days, he gave trees and the firmament, he divided the cloud, he scattered opponents, he was the tamer of adversaries.

11. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA VI. (XXXV.)

The deity, *Rishi*, and metre as before.

STAY, Indra, having yoked the horses to the car, as Vâyu stops when he has put up to his steeds, and come to our presence: solicited by us to drink of the (*Soma*) beverage, which with reverence, we offer for thy exhilaration.

2. I harness for thee, who art invoked by many, the swift gliding horses to the shafts of the car, that

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1 A'ryam varnam: Sáyana considers this as implying only the best tribe, or order, uttamam varnam, or the three first castes collectively

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they may bear Indra to this sacrifice that is prepared with all (that is required).

3. Showerer (of benefits), giver of food, guide hither thy vigorous horses, defending (us) against foes, and protect (thy worshippers): here unharness the bay steeds and give them fodder, and do thou eat daily suitable food.[1]

4. I harness with prayer thy horses, who are to be harnessed with prayer, who are allies and swift-paced in battle: arise, and, all-knowing Indra, amounting on thy firm and easy chariot, come to the libation.

5. Let not other sacrifices attract thy vigorous and smooth backed-steeds: disregarding others, com perpetually hither, that we may propitiate thee sufficiently with effused *Soma* libations.

6. This *Soma* libation is for thee: come down, and, well-disposed, drink of it unceasingly: seated on the sacred grass at this sacrifice, take, Indra, this (libation) into your belly.[2]

7. The sacred grass is strewn for thee; the *Soma* Juice, Indra, is poured forth; the grain wherewith to feed thy horses is prepared; the oblations are offered to thee abiding on the sacred grass, who art praised of many, and (art) the showerer (of benefits), attended by the *Maruts*.

8. The leaders (of the ceremony) have prepared for thee, Indra, this (libation) sweetened with milk, the stones, the water: beautiful Indra, who art favourably disposed, and who art wise, knowing well (the worship)

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1 Sadrisir-addhi dhánah, eat suitable grains, that is, according to the scholiast, fried barley, bhrishtayavân.

2 Yajur-Veda, xxvi. 20.

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that is according to thy peculiar paths,[1] come and drink of this libation.

9. Associated, Indra, with those *Maruts* with whom thou hast shared in the libation, who encouraged thee (in battle), and are thy attendant troop, drink desirous (of the beverage), the *Soma* Juice, along with them, with the tongue of Agni.

10. Adorable Indra, drink of the effused libation, either by thine own effort, or through the tongue of Agni; drink it, Sakra, offered by the hand of the *Adhwaryu*, or accept the presentation of the oblation (from the hand) of the *Hotri*.

11. We invoke for our protection the opulent Indra distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises) terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA VII. (XXXVI.)

Deity, *Rishi*, and metre as before.

INDRA, who art constantly seeking (association) with your allies (the *Maruts*) accept this, our offering, (made) for the grant (from thee of riches); for thou art one who grows with augmenting energies, through reiterated libations, and hast been renowned for glorious deeds.

2. To Indra have libations been presented in the days of old, whereby he hath become illustrious, the

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1 Prajánan pathyá anu swáh, that is according to the scholiast, rightly apprehending the praises which are due or peculiar, and which are offered with the rites enjoined by the Vedas.

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regulator of time, the granter of desires:[1] accept, Indra, these prescribed (offerings), and drink of this auspicious (beverage), expressed by the stones.[2]

3. Drink, Indra, and thrive: thine are these (present) libations, as were the primitive libations: do thou, who art adorable, drink to day the recent libations, as thou drankest those of old.

4. The great Indra, the victorious in battle, the defier of foes: his fierce stength and resolute vigour are exerted: verily the earth does not contain him, neither (does the heaven), when the Soma libations exhilarate the lord of the tawny steeds.

5. The mighty, fierce, auspicious Indra the showerer (of benefits), augments (in power) as he is animated for heroic (acts) by praise: his cattle are generated givers of food: many are his donations.[3]

---

1 Ribhur yebhih, vrishaparvá vihâyâh, with which (libations) he is Ribhu, or, ṛs the scholiast explains it, diptah, enlightened; also vrishaparvà, or he on whom the rainy season, and other divisions of time, parváni, depend; or in faet, time itself, kâlâtmakah; and vihâyâ, who abandons or resigns to those who ask any thing, that which they desire: the two first, Ribhu and Vrishaparvá, may also be considered as proper names or appellations of Indra.

2 Vrishadhútasya vrishnav, shew the usual predilection for, vrish, showering, raining: the literal acceptation of these terms wonld be of rain-shaken rainer, but the second is explained, the Soma, that bestows swarga, and such other benefits, and the first grâvabhir-abhishutam, juice expressed by the stones used for the purpose; the same idea of their being showerers, or bestowers of blessings, suggesting this appellation of them.

3 Dakshiná asya purvih: according to Sâyana these are both epithets of gávah; bahvyas-tâ gâvo dakshinâh prâjâyante, those many cows, givers (of milk and the like) are born; but dakshinâ more usually means the fee or present to Brahmans or priests at sacrifices.

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6. As the rivers pursue their course, the waters rush to the ocean, like the drivers of cars (to a goal), so the vast Indra (hastens) from his dwelling (in the firmament) when the humble Soma libation propitiates him.[1]

7. As the rivers are solicitous (to mix) with the ocean, so (are the priest) bearing the efficient libation to Indra: holding in their hands they milk the Soma plant, and purify the sweet juices (as they fall) in drops through the purifying filters.

8. The stomach of Indra (is) as capacious (a receptacle) of Soma, as a lake,[2] for he has partaken of it at many sacrifices; and inasmuch as he has eaten the first (sacrificial) viands, he has been tde slayer of Vritra, and has shared the Soma (with the gods).

9. Quickly, Indra, bring (wealth); let no one impede thee, for we know thee to be the lord of wealth, of all treasures: and since, Indra, thy greatness is munificence, therefore, lord of the tawny steeds, grant us (riches).

10. Opulent Indra, receiver of the spiritless Soma juice, give to us riches in universally desired quantity; grant us to live a hundred years; bestow upon us, Indra, with the handsome chin, numerous posterity.

11. We invoke for our protection the opulent Indra, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

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1 According to the scholiast, the comparison is to this effect, as small rivers and scanty waters contribute to the vast ocean, so the Soma juice, however insignificant, contributes to the gratification of the great Indra.

2 Hradà iva kukshayah somadhànàh; bellies, udaràni, is used in the plural, to intimate capaciousness for holding the Soma.

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SUKTA VIII. (XXXVII.)

DEITY and *Rishi* as before, the metre is *Gàyatri*, except in the last verse, in which it is *Anushtubh*.

WE excite thee, Indra, to exert the strength that destroys Vritra, and overpowers hostile armies.

2. May (thy) praisers, Indra, who art worshipped in a hundred rites,[1] direct thy mind and thine eyes towards us.

3. We recite, Indra, who art worshipped in a hundred rites, (thy many) names in all our hymns for strength to resist our foes.

4. We repeat the praise of the many-lauded Indra, the supporter of man, invested with a hunded glories.

5. I invoke thee, Indra, who art invoked of many for the slaying of Vritra, and the granting of food (as the spoil) of battle.

6. Be victorious, Indra, in battles: we solicit thee, object of many rites, to destroy Vritra.

7. Overcome, Indra, those who are adverse to us in riches, in battle, in hostile hosts, in strength.

8. Drink, Indra, object of many rites, for our preservation, the most invigorating, fame-conferring, sleep-dispelling,[2] *Soma* Juice.

9. Indra, object of many rites, I regard the organs of sense that exist in the five races (of beings dependent) on thee, as thine.

10. May the abundant (sacrificial) food (we offer) reach thee, Indra: grant us wealth that may not

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1 S'atakratu is a name of Indra, or it may be used as an epithet, he to whom a hundred (*i. e.*, many) sacrifices are offered, or by whom many great acts are performed.

2 According to Sâyana, drinking the Soma is preventive of sleep, pitah somah swapnanivâraka.

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easily be surpassed: we augment thy vigour (by our offerings.)

11. Come to us S'akra, whether from afar or nigh; whatever, Indra, wielder of the thunder-bolt, be thy region, come from thence hither.

SUKTA IX. (XXXVIII)

THE deity is Indra, associated in the last six verses with Varuna; the *Rishi* is Prajâpati son of Vis'wâmitra, or the son of Vách of the race of Vis'wâmitra, either or both: or it may be Vis'wámitra alone: the metre is *Trishtubh*,

REPEAT (to Indra) pious praise, as a carpenter (planes the wood), and engaging (jealously in sacred rites), as a quick horse bearing well his burthen:[1] endowed with intelligence, and reflecting upon the future acts acceptable (to Indra) I desire to behold the sages (who have gone to heaven.)[2]

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1 The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse.

2 Abhipriyáni marmrisat paráni kavin ichchhâmi sandrise: the meaning is not very obvious, and the coherence still less so, although we have the additional aid of the explanation of the passage in the Aitareya Brahmana, vi. 20: priyáni is said by Sáyana to be Indrasya priyatamâni, and paráni to imply uttamâni, best and most dear to Indra, karmâni, acts; or paráni may mean the acts to be done on subseqnent days, uttareshwahassu kriyanánâni: kavi, which is usually explained krânta darsi, a seer of the past, is said to mean here a holy person who, for his assiduous devotion, has attained deification, yah purvam anushtithayajnád devabhuyam agamat; so the Bráhmana, ye vai tena Rishayah purve pretás-te vai kavayah.

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2. Ask of the lords (of earth, the holy teachers), the birth of those deified sages, who with well-governed minds and diligent in sacred rites, fabricated the heavens: and may these propitiatory (praises), augmenting (thy power) and rapid as the wind, reach thee at this solemn rite.

3. Comprehending hidden (mysteries) here on earth they have, through their power, made manifest (the things of) heaven and earth; they have set limits to them by their elements;[1] they connected them both mutually united, wide spread and vast, and fixed the intermediate (firmament) to sustain them.

4. They all ornamented (Indra) standing (in his car); and, clothed in beauty, he proceeds self-radiant: wonderful are the acts of that showerer (of benefits), the influencer (of consciences),[2] who omniform, presides over the ambrosial (waters).

5. The showerer (of benefits), the preceder and elder (of the gods), generated (the waters): they are the abundant allayers of his thirst: sovereign Indra and Varuna, grandsons of heaven, you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

6. Royal Indra and Varuna, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration: thou hast gone to the rite,

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1 Sam mátrâbhir mamire, is explained, mátrábhih rodasyau iyattayá parichchhinne chakruh, with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent.

2 The text has only asurasya: the comment explains it by prerakasya antaryâmitayâ, impeller, from being in the inner spirit.

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for I have beheld in my mind, at this solemnity, the *Gandharvas* with hair (waving) in the wind.[1]

7. Those who, for (the sake of) the showerer (of benefits), milk the agreeable (produce) of the milch cow, (who is known) by (many) names, they invested with the diversified strength (of the *Asuras*) and practising delusive art, have deposited their own nature in him.[2]

8. No one (distinguishes) my golden lustre from that of this Savitri,[3] in which (lustre) he has taken refuge: gratified by his pious praise, he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

9. You two secure the great felicity of the ancient (worshipper), that which is happiness in heaven: do you (therefore) be ever about us: all those who exercise illusion,[4] contemplate the manifold exploits of the everlasting and blandly-speaking Indra.

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1 Gandharbhân váyukesân; the Gandharbas, according to the scholiast, are the guardians of the Soma, Somarakshakán: he quotes the Taittiriyakas for the specification of similar beings, although the particular name is not given; Swânabhrâján bambhâre, hasta, suhasta, krisânah, ete vah somakrayanas, tân rakshadhwam ma vo dabhan.

2 This stanza is singularly obscure, and is very imperfectly explained by the cemmentators.

3 Asya savitur nahir me: Savitri, according to the scholiast, here means Indra, sarvasya jagato antaryâmitayá prerayitur Indrasya, of Indra the impeller, through his being the internal pervader of the whole world: this verse is little less unintelligible than the preceding.

4 Viswe mâyinah, the Scholiast explains, sarve devâh, all the gods: Máyá sometimes signifies wisdom, intelligence, so that, it might be rendered also the wise: in the ordinary sense of Mâyá it may mean all the deceivers, or Asuras: the whole of this Sukta is very obscure.

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10. We invoke for our protection the opulent Indra distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

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ANUVA'KA IV.

SUKTA I. (XXXIX.)

THE deity, *Rishi*, and metre the same.

THE praise that is prompted by the heart, and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord, and is his awakener when repeated at the sacrifice: be cognizant Indra, of this praise, which is born for thee.

2. That praise which is begotten before (the dawn) of day is the awakener of Indra, when repeated at the (morning) sacrifice: auspicious and clothed in white raiment[1] is this our ancient and paternal hymn.[2]

3. The parent of twins (the dawn), has brought forth the twin (*Aswins*) on this occasion, (in the praise of whom) the tip of my tongue remains tremulous: they two, the dispensers of darkness, combine, assuming bodies as a pair (of twins) at the origin of the day.[3]

4. There are no revilers amongst men of those who were our progenitors and combatants for (the recovery of) the cattle; for the mighty Indra, the achiever of great deeds, liberated for them the numerous herds.

5. A friend, accompanied by the faithful friends who had celebrated the nine months'[4] rite, and tracking

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1 Bhadrâ vastrâni arjuná vasânâ-vách: speech auspicious, wearing white garments, that is, tejánsi, according to the scholiast, splendours, energies.

2 Pitryâ dhih, pitrikramâgatá stuti, praise come in the succession of progenitors

3 The As'wins are especially worshipped at the morning ceremony.

4 The Angirasas.

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the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite,[1] Indra made manifest the true (light of the sun) (therefore) dwelling in (the) darkness (of the cave).

6. Indra discovered the sweet milk secreted in the milch-cow, and thereupon, brought forth (from their concealment) the herd (of cattle) having feet and having hoofs: munificent (in gifts), he held in his right hand that which had been hidden in the cavern, which was concealed in the waters.[2]

7. The discriminating (Indra) has separated the light from the darkness: may we, removed afar from evil, be ever in security: Indra, drinker of the *Soma* Juice, who art nourished by the beverage, be pleased with these praises of thy worshipper who is the discomfiter of his foes.

8. May light be spread throughout heaven and earth for (the promotion of the) sacrifice: may we be far removed from exceeding ill: *Vasus*, who are to be rendered present (by pious praise), bestow increasing affluence upon the man who is liberal of gifts.

9. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

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1 Navagvâh and Das'agvâh see vol. I. p. 167, and note.

2 That is, he delivered the rains from their imprisonment in the clouds of the firmament.

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ADHYAYA III.

ANUVA'KA IV.—*Continued*

SUKTA II. (XL.)

The deity and *Rishi* as before is *Gáyatri.*

WE invoke thee, Indra,[1] showerer (of benefits), to the effused libation: do thou drink of the exhilarating beverage.

2. Indra, the praised of many, accept the effused *Soma* juice, the conferrer of knowledge: drink; imbibe[2] the satisfactory draught.

3. Indra, lord of men, who art praised (by the devout) and aided by the gods, perfect this our sacrifice in which the oblation is offered (to thee).

4. Indra, lord of the virtuous, these effused *Soma* juices, exhilarating and brilliant, proceed to thy abode.[3]

5. Receive, Indra, into thy stomach this excellent effused libation, these bright (drops) abide with thee in heaven.

---

1 The commentary here gives various etymologies of the name Indra, taken from Yàsha and the Taittiriya àranyaka, *viz.*, he who sports (ramate) in the Soma juice (indu); or he who shows this (idam) universe; or he who divides (drinàti), or gives dadàti), or takes (dadhàti), or causes to worship (dàrayati), or possesses (dhàrayati spirituous liquor (iràm), or whe runs or passes (dravati) the Soma juice (indau); or kindles or animats (inddhe) living beings; or he who beholds the pure spirit, or Brahma which is this (idam) univerae: the grammarians derive it from idi to rule with the affix ram.

2 Vrishaswa, sprinkle, shower that is, into the stomach, so that it may not, according to the scholiast, descend betow the stomach.

3 Kshayam tava kshàya, an abode, here means Indra's belly, jathara.

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6. Indra, who art glorified with praise, drink this our libation, for thou art sprinkled with the drops of the exhilarating (draught); the (sacrificial) food is verily purified by thee.

7. The brilliant and imperishable (*Soma* juice) offered by the worshipper, encompasses Indra: having drank of the libation, he increases (in vigour).

8. Slayer of Vritra, whether from nigh or from afar, come to us, accept these our praises.

9. Whether thou art called from nigh or from afar, or from mid space, come hither, Indra, from thence.

SUKTA III. (XLI.)

The deity, R*shi*, and metre as before.

INDRA wielder of the thunderbolt, come to me with thy horses, when invoked to drink the *Soma* at our (sacrifice).

2. The invoking priest is seated at the proper season; the sacred grass woven together has been spread; the stones are placed in contact for the morning (libation).

3. Bearer of prayers,[1] these prayers are offered (by us): sit down on the sacred grass: partake, hero, of the oblation.

4 Slayer of Vritra, Indra, who art gratified by praise, be pleased with these our praises and prayers at our (our (daily) sacrifices.

---

1 Brahmàvàhàs, stotràni vahzti, who bears or receives praises; or it may mean brahmana stotrena pràpyate, who is attained by praise or prayer.

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5. Our praises caress the mighty Indra, the drinker of the *Soma* Juice, as cows lick their calves.

6. Be exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth; expose not thine adorer to reproach.

7. Devoted,[1] Indra, to thee, and offering oblations, we glorify thee, giver of dwellings: do thou be favourably disposed to us.

8. Lover of horses, Indra, loosen not yet steeds whilst far from us, but come (with them) to our presence: enjoyer of the offering, be exhilarated at this sacrifice.

9. May thy long-maned and sleek-coated steeds bring thee down in thy easy chariot to sit upon the sacred grass.

SUKTA IV. (XLII.)

The deity, *Rishi*, and metre as before.

COME, Indra, to this effused *Soma* Juice mixed with milk and curds, with thy horses (yoked to thy car), which is favourably disposed to us.

2. Come, Indra, to the exhilarating (*Soma*) expressed by the stones, and poured upon the sacred grass: drink of it to satiety, for there is plenty.

3. May my praises, addressed from hence and in this manner, attain Indra, to bring him hither to drink the *Soma* Juice.

---

1 Twáyavah, from twam thou with kyach aff., converting it to Twâyu: so, presently. asmayuh, devoted or inclined to us: these are not infrequent vaidik forms, but do not occur elsewhere

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4. We invoke Indra to this rite with prayers to drink the *Soma* Juice: may he, repeatedly invoked, come hither.

5. Indra, these *Soma* Juices are poured out: take them, S'atakratu, into thy stomach: thou who art rich in (abundant) food.

6. Far-seeing Indra, we know thee to be victorious and winner of wealth in battles; therefore we ask of the riches.

7. Having come (to our rite) drink Indra, this our (libation), effused by the stones, and mixed with milk and curds, and with barley.

8. I offer to thee, Indra, this *Soma* Juice for thy drinking, to be taken into its proper receptacle: may it delight thy heart.

9. Descendants of *Kusa*, desirous of protection, we invoke thee, Indra, who art of old, to drink of the libation.

SUKTA V. (XLIII).

The deity and *Rishi* are the same, the metre is *Trishtubh*.

DESCEND to us riding in thy car, for verily thine is this ancient libation: unharness thy beloved and friendly (horses) near to the sacred grass, for these offerers of the oblation present it to thee.

2. Passing by multitudes, come hither, noble Indra, with thy steeds, (to receive) our benedictions; for these praises, Indra, composed by the devout, invoke thee, propitiating thy friendship.

3. Divine Indra, come quickly with thy steeds, and well-pleased, to our food-augmenting sacrifice: offering

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(sacred) food with butter, I invoke thee verily with praises in the chamber of the sweet libations.

4. May these two vigorous friendly burthen-bearing and well-limbed steeds convey thee hither, where, Indra, approving of the ceremony (in which the offering) is parched grain, may hear as a friend the praises of his friend (the worshipper).

5. Possessor of wealth, accept of the spiritless *Soma* Juice; make, me the protector, or rather a monarch of men;[1] make me verily a holy sage, a drinker of the libation; make me verily the possessor of imperishable wealth.

6. May the mighty horses, Indra, harnessed (in thy car), and alike exhilarated (by the beverage), bring thee to our presence, for they are the destroyers (of the foes) of the showerer (of benefits), and kindly rubbed by his hand they traverse, going quickly, the regions of the sky, making them as it were two-fold.[2]

7. Drink, Indra, of the bountiful (libation) expressed by the beneficent (stones); that which the falcon[3] has borne to thee desiring it, in whose exhilaration thou hast set open the clouds.

---

1 Kuvid mâm gopám karase janasya kuvid râjânam : kuvid is here explained by api, surely verily.

2 Pra ye dwitâ diva rinjanti; sarvâ diso dwitâ, dwidham, yathâ bhavati tathá prakarshena sádhayanti, they especially make all the quarters of the horizon double so that it the sky) becomes two-fold: such is Sâyana's explanation: what it means exactly it is difficult to comprehend.

3 This alludes to a legend briefly told in the Aitareya Brahmana, Panchika III. Adhyáya 13, and which is amplified by the scholiast on that work: the Soma plant grew formerly, it is said, only in heaven: *Rishis* and the gods considered how it might be brought down to earth, and desired the Chhandasas, the metres of the Vedas, to bring it: changing themselves to birds (Suparnas),

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8. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA VI. (XLIV.)

THE deity and *Rishi* as before, the metre is *Brihati*.

MAY this desirable and gratifying *Soma*, thou hast expressed by the stones, be, Indra, for thee: ascend the verdant chariot, and with thy tawny (steeds) come to us.[1]

2. Desiring (the *Soma*), thou honourest the dawn; desiring the *Soma*, thou hast lighted up the sun; knowing the discriminating (all our wishes), lord of the tawny steeds, thou augmentest upon us all (sorts of) prosperity.

---

they undertook the office: the only one who succeeded, however, was the *Gáyatri*, in the shape of a hawk (syeni), and she was wounded by an arrow shot by one of the Somapálas, or Gandharbas, the guardians of the Soma, thence termed Somabhrájas, which cut off a nail of her left foot: the ichor from the wound became the vasá or adeps of the burnt-offering: other metamorphoses are detailed.

1 The main purport of this hymn seems to be to ring the change on the derivatives of the root hri, to take, as in a former one it was upon those of the root vrish, or shower: thus we have haryatah, taking, captivating, desirable: harit, the stone that bruises the Soma plant; also, Indra's horses in the dual or plural, hari, harayah: again, harit, green, haryas'wah, he who has the horses called hari: haridháyasam, yellow rayed, hariyarpasam, green-coloured, and so on, in every one of the five verses

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3. Indra has upheld the yellow-rayed heaven; the verdant tinted earth; there is abundant pasture (for his steeds) in the two azure spheres of heaven and earth, between which Hari travels.

4. The azure-coloured showerer (of benefits) illumes as soon as born, the whole illuminous region: the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunder-bolt.

5. Indra has uncovered the desirable white-coloured ast-flowing *Soma*, effused by the expressing stones, nd overlaid with the shining (milk and other liquids), n like manner as when, borne by his tawny steeds, he escued the cattle.[1]

2. The devourer of Vritra, the fracturer of the loud, the sender of the waters, the demolisher of cities, ndra, the destroyer of powerful enemies, has mounted is chariot to urge his horses to our presence.

SUKTA VII. (XLV.)

The deity, *Rishi*, and metre are the same.

COME, Indra, with thy exulting peacock-haired[2] steeds; let no persons detain thee, as (fowlers) throwing snares catch a bird: pass them by (quickly) as (travellers cross) a desert.[3]

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1 Sáyana cited another text in support of Indra's discovering or uncovering the hidden Soma, in which, however, the act is ascribed to Pushan.

2 Mayura-romabhih, with hair like the feathers of the peacock.

3 The verse occurs twice in the Sáma-Veda, I. 246: v. 1068; once in the Yajush, XX. 53; Mahádhara agrees with Sáyana in the interpretation.

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3. Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou imbibest the *Soma*) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.[1]

4. Grant us riches, securing (us against foes) as a father bestows) his portion on (a son) arrived at maturity: send down upon us, Indra, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

5. Thou art possessed of opulence, Indra; thou art the lord of heaven, auspicious and renowned: mayest thou who art adored of many, increasing in vigour, be to us a most (bountiful bestower) of food.

SUKTA VIII. (XLVI.)

THE deity and *Rishi* are the same; the metre is *Trishtubh.*

VAST are the energies of thee, Indra, the warrior, (the showerer of benefits), the lord of wealth, the fierce; who art (both) young and old; the overcomer of foes, the undecaying, the wielder of the thunder-bolt, and who art mighty and renowned.

2. Adorable and powerful Indra, thou art great and magnificent, overcoming adversaries by thy prowess: thou alone art lord of all the world: do thou war (upon our enemies) and give safe dwellings to men.

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1 The verse is unintelligible without some such filling up of the several ellipses as the scholiast suggests: we may say, however, of it, as of many other passage, with Professor Benfey, doch bleibt die wendung dunkel: Sáma-Veda, II. 1070; the same has also the preceding verse, II. 8069.

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3. The resplendent and every way unlimited Indra, drinking the spiritless *Soma* Juice, far surpasses the elements, (far exceeds) the gods in power; he is more vast than heaven and earth, or the wide-spread spacious firmament.

4. The *Soma* juices daily poured out enter into the vast and profound Indra, fierce from his birth, all pervading, the protector of the pious (worshippers), as rivers flow into the sea.

5. Which *Soma*, Indra, the heaven and earth contain for thee, as a mother contains the embryo: shower (of benefits), the priests pour it out for thee, they purify it for thy drinking.

SUKTA IX. (XLVII)

The deity, *Rishi*, and metre are the same.

INDRA, attended by the *Maruts*, the showerer of benefits), drink the *Soma* offered after the other presentations, for thine exhilaration for battle: take into thy belly the (full) wave of the inebriating (*Soma*) for thou art lord of libations from the days of old.[1]

2. Indra, hero, rejoicing with and accompanied by the host of *Maruts* drink the *Soma*, for thou art the slayer of Vritra, the sage; subdue our enemies, drive away the malevolent,[2] make us safe on every side from peril.

---

1 Yajur-Veda, VII. 38: there is a slight variety of reading, pratipat for pradivat, which Mahidhara renders the first and other lunar days or tithis, until the full moon, during which offeriugs of Soma are daily presented; Yâska agrees with the Rich. Nir. IV. 8.

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3. Drinker of the *Soma* in season, drink with thy divine friends the *Maruts* the *Soma* that is presented by us; those *Maruts* whose aid you have enjoyed (in battle), and who, following thee, have given thee the strength whereby thou hast slain Vritra.

4. They who encouraged thee, Maghavan, to slay Ahi, who (aided thee) in the conflict with Sambara, and in the recovery of the cattle, and who, possessed of wisdom, contribute verily to thy exhilaration, with them, the troop of the *Maruts*, do thou Indra, drink the *Soma*.

5. We invoke to this sacrifice for present protection Indra, the chief of the *Maruts*, the showerer (of benefits); augmenting (in glory), overcoming many foes, divine regulator (of good and ill), the subduer of all (enemies), the fierce, the bestower of strength.

SUKTA X. (XLVIII.)

Deity, *Rishi*, and metre as before.

MAY the showerer (of rain), who, as soon as born, is the object of affection, protect the offerer of the effused libation: drink at will, Indra, before (the other gods), of the pure *Soma* juice mixed with milk.

2. On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this *Soma* plant, for thy youthful parent mother (Aditi) in the dwelling of thy great sire (Kasyapa) gave it to thee before she gave the breast.

3. Approaching his mother he asked for food, and beheld the acrid *Soma* upon her bosom: eager he proceeds, dislodging the adversaries (of the gods) and,

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putting forth manifold (energy), he performed great (deeds).

4. Fierce, rapid in assault, of overpowering strength, he made his form obedient to his will:[1] having overcome Twashtri by his innate (vigour), and carried off the *Soma* juice, he drank it (deposited) in the ladles.

5. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conquerer of wealth.

SUKTA XI. (XLIX.)

Deity, *Rishi*, and metre as before.

I GLORIFY the mighty Indra, in whom all men, drinking the *Soma* juice, obtain their wishes; whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vritras*, who was fashioned by Vibhu (the creator).[2]

2. Whom, when borne, by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses: supreme in sway, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*.

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1 So according to another text, Sukta III. 8, rupam rupam, Maghavan bobhaviti, Maghavan is repeatedly of various forms: he can take what form he wills.

2 Vibhvatashtam: the scholiast explains it, appointed by Brahmâ for the government of the world, jagadádhipatye Brahmaná s' ásitam.

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3. Vigorous, rushing through (hostile hosts), like a war-horse, he has pervaded heaven and earth, sending down rain: he is to be worshipped with oblations at the solemn (rite) like Bhaga: he is as the father of those who adore (him): he is beautiful, worthy of invocation, the bestower of food.

4. The upholder of heaven and of the firmament, the wind, like a chariot traversing the upper (region)[1] accompanied by the *Vasus*; the clother of the night (with gloom), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy appropriating to all) the food

5. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA XII. (L.)

The deity, *Rishi*, and metre as before.

MAY Indra drink the libation; he of whom is the *Soma*, having come to the sacrifice; he who is the repeller (of adversaries), the showerer (of benefits), the lord of the *Maruts*; may he, the wide-pervading, be

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1 The construction here makes the sense very doubtful: prishtah urddhwo ratho na vâyur vasubhir niyutwân: it would seem as if Indra was also designated here as váyu; the Vasus are said to be the Maruts: besides the explanation followed in the text, Sáyana has another, as, Váyu, having the Niyuts for his steeds, moves like a chariot on high, so does Indra, accompanied by the Maruts.

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pleased with these (sacrificial) viands: may the oblation be adequate to the wants of his body.

2. I yoke (to thy car), to bring thee quickly, thy two docile horses, whose speed thou hast of old employed: may thy horses, handsome Indra, bring thee hither, and drink promptly of this well-effused agreeable libation.

3. His adorers support with cattle, Indra, who is willing to bestow upon them their desires, and ready to come to the sacrifice, for the sake of obtaining eminent prosperity and prolonged life: acceptor of the spirit-less *Soma*, who art the drinker of the *Soma* juice, and art exhilarated (by the draught), grant to us freely cattle in abundance.

4. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kusikas*, desirous of heaven, offer praise to thee, Indra with pious (prayers)

5. We invoke for our protection the opulent Indra, distinguished in this combat, the leader in the food-bestowing (strife) hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SUKTA XIII. (LI.)

The deity and *Rishi* are the same; the metre of the three first verses is *Jagati*, of the three last *Gáyatri*, of the rest *Trishtubh*.

LET abundant praises celebrate Indra, the stay of man, the professor of opulence, the adorable, prospering with increase, the invoked of many, the immortal who is daily to be propitiated with sacred hymns.[1]

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1 *Sama-Veda*, 1, 374.

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2. My praises constantly propitiate Indra, the object of many rites, the sender of rain, attended by the *Maruts*, the leader (of all), the giver of food, the destroyer of cities, the swift (in combat), the prompt (dispenser) of waters, the distributor of riches, the subduer of foes, the conferer of heaven.

3. Indra, the enfeebler (of adversaries), is praised as a mine of wealth:[1] he is propitiated by righteous commendations; he is gratified in the dwelling of the offerer of oblations: glorify Indra, the conqueror, the destroyer of his enemies.

4. The priests glorify thee, heroic leader of men, with praises and with prayers: Indra, the author of many delusions, exerts himself for (the acquirement of) strength: he from of old is the lord of this oblation.

5. Many are his prohibitions[2] (against evil enjoined) to men: many are the treasures that the earth enshrines: for Indra the heavens, the plants, the waters, men and priests, preserve their riches.

---

1 Akare vasoh,, or, according to Sâyana, he is praised to procure his aid in battle, which, when successful, is the source of wealth or booty; Akiryate yuddhârtham dhanam atra ityâkaro yuddham, he is celebrated for the sake of war, for therein is wealth, therefore âkara is the same as yuddha: or vasoh jarayitri may be put together, weakened of the foe, vasu, here meaning enemy.

2 Purvir asya nishshidho marttyeshu is explained nânâprakârâni anusâsanâni various kinds of commands or regulations: a similar phrase in a former passage, Vol. 1. p. 26, verse v. purunishshidha, has been rendered, repeller of many foes: there is no material incompatibility, the latter being a compound epithet and the substantive in both cases being derived from shidh to succeed, to go, with the preposition nir, out, ex, to exclude, to prohibit.

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6. To thee, Indra, (the pious) address prayers, and pralses, and sacrifices: accept them, lord of horses: giver of dwellings, friend (of men,) who art the pervader (of all things,) partake of this present oblation and grant food to the worshippers.

7. Indra, accompanied by the *Maruts,* drink the *Soma* at this ceremony as thou hast drunk of the libation of the son of Saryâti: thy far-seeing and devout worshippers, being in security,[1] adore thee through their offerings.

8. Do thou, Indra, who art gratified by the beverage, drink the *Soma* that has been effused by us, together with thy friends, the *Maruts*, at this ceremony: thou who art invoked of many, and whom all the gods equipped as soon as born for the great battle (with the *Asuras.*)

9. *Maruts*, this is your friend for sending of the waters: they (the *Maruts*), the giver of strength, have yielded Indra gratification: may the devourer of Vritra drink with them the libation offered by the worshipper in his own abode.

10. Lord of riches, entitled to praise, this libation has been effused agreeably to (our) strength: do thou drink of it quickiy.[2]

11. Invigorate thy body with the *Soma* that has been poured out as food for thee: may it exhilarate thee delighting in the *Soma* draught.[3]

---

1 Tava sarman à vivásauti, they worship thee in the security, or unassailable places, dependent on, or protected by thee, tava sambandhini sarmani nirbàdhasthâne sthitah: Mahidhara, Yajur-Veda, VII, 35, explains sarman either by sukha nimitte for the sake of happiness, or yajnagriha, the chamber of sacrifice.

2 Sama-Veda I. 165 and II. 87,

3 Sama-Veda II. 88—89.

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12. May this libation, Indra, penetrate to thy flanks; may it, (aided) by prayer, reach thy head; may it spread, hero, through thy arms, (that they may distribute) wealth.

SUKTA XIV. (LII.)

The deity and *Rishi* are the same; the metre of the first four verses is *Gâyatri*, of the sixth *Fagati*, of the fifth, seventh and eighth *Trishtubh*.

ACCEPT, Indra, at our morning sacrifice, this libation, combined with fresh barley, with parched grain and curds, and with cakes, and sanctified by holy prayer.[1]

2. Accept, Indra, the prepared cakes and butter: eat them eagerly: the oblations flow for thee.

3. Eat, Indra, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress.[2]

4. Indra, renowned of old, accept our cakes and butter, offered at dawn; for great are thy deeds.

5. Partake, Indra, of the barley and the delicious cakes and butter of the mid-day sacrifice, when thy zealous worshipper, hastening to adore thee, and eager as a bull, is present, and celebrates (thee) with hymns.

6. Indra, who art praised of many, accept readily from our friend of barley, and cakes, and butter, offered at the third (or evening) sacrifice: laden with sacrificial viands, we approach with praises to thee, sage Indra, who art accompanied by the *Ribhus* and by Vâja.

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1 Yajur-Veda, xx. 29: Sâma-Veda, I. 210.

2 Vadhuyur ivu-yoshânam, as one fond of women, a libertine, enjoys a youthful female.

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7. We have prepared the parched grain and curds for thee, associated with Pushan; the fried barley for thee, lord of the tawny horses, associated with thy steeds: attended by the troop of *Maruts*, eat the cakes: hero, who art wise, and the slayer of Vritra drink the libation.

8. Offer to him quickly (priests) the fried barley; offer to the most heroic of leaders the cakes and butter: may the like offerings, victorious Indra, presented to thee daily, augment thy vigour for the drinking of the *Soma* juice.

SUKTA XV. (LIII.)

Indra and Parvata are the deities, the *Rishi* is, as before, Viswamitra: the metre of the tenth and sixteenth verses is *Jagati*; of the thirteenth *Gàyatri*; of the twelfth, twentieth, and twenty-second *Anushtubh*; of the eighteenth *Brihati*; of the twenty-third *Trishtubh*.

INDRA and Parvata, bring hither, in a spacious car, delightful viands (generative of) good progeny: partake, deities, of the oblations (offered) at (our) sacrifices, and, gratified by the (sacrificial food), be elevated by our praises.[1]

2. Tarry a while contentedly, Maghavan, (at our rite): go not away; for I offer to thee (the libation) of the copiously-effused *Soma*: powerful Indra, I lay hold of the skirts (of thy robe) with sweet flavoured commendations, as a son (clings to the garment) of a father.

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[1] Sama-Veda, I, 338.

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3. *Adhwaryu*, let us two offer praise: do thou concur with me:[1] let us address pleasing praise to Indra: sit down, Indra, on the sacred grass (prepared by) the institutor of the rite; and may our commendations be most acceptable to Indra.

4. A man's wife, Maghavan, is his dwelling; verily she is his place of birth:[2] thither let thy horses, harnessed (to thy car), convey thee: we prepare the *Soma* juice at the fit season: may Agni come as our messenger before thee.

5. Depart, Maghavan; come Indra: both ways,[3] protector,[4] there is a motive for thee, whether it be standing in thy vast chariot, or liberating thy neighing steed.

---

1 Prati me grini hi; the Hotri is supposed to speak to the Adhwaryu to direct their joint performance of some part of the ceremony.

2 Jáyá id astam sed u yonih, the apropos of this is not very evident: astam the commentator explains by griham, and he quotes the Smriti for the identity of house and housewife, grihini griham uchyate iti smriteh: the notion that a man is born of his wife evidently originates in the fanciful etymology of Jàyá, a wife, form jan, to be born, as it is first found in the Brâhmana.

Tasyám punar navo bhutwá dasame másí jàyate,
Tad jàyà jáyá bhavati, yad asyám jàyate punah.
Again, in her being renewed (as a son) he is born in the tenth month,
And a wife therefore becomes jáyá, because he is again born in her:

from this, passing probably through the Sutras, we have the same in Manu ix. 18,

Pati-bháryám sampravis'ya garbho bhutweah jàyate
Jàyáyás-taddhi jáyátwam yad asyám jáyate punah.

3 Ubhayatrá te artham, according to the Scholiast, Indra's wife awaits his return, the Soma libation invites his stay.

4 Bhrátar, lit. brother, but here explained poshaka, nourisher:

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6. When thou hast drunk the *Soma*, then, Indrá, go home: an auspicious life (abides) pleasantly in thy dwelling: in either (case) there is the standing in thy car or liberating the steeds for provender.

7. These sacrificers are the *(Bhojas)*, of whom the diversified *Angirasas* (are the priests):[1] and the heroic sons of the expeller of the foes of the gods from heaven,[2] bestowing riches upon Vis'wámitra at the sacrifice of a thousand (victims),[3] prolong (his) life.

8. Maghavan becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the *Soma*) irrespective of season.

9. The great *Rishi*, the generator of the gods,[4] the attracted by the deities, the overlooker of the leaders (at holy rites), Vis'wámitra arrested the watery

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1 The text is merely Ime Bhoja angiraso virupa: the scholiast explains the former, Kshatriya descendants of Sudas: Saudasah kshatriya yajma kurvanah, instituting the sacrifice at which the latter, Medhatithi and the rest of the race of Angiras, were their Yajakas, or officiating priests.

2 Rudra: his sons are the Maruts.

3 Sahasrasave, according to the comment, the as'wemedha.

4 Devajáh is explained by Sáyana, the generator of radiances or energies, tejásam janavithi: the compound is not devája god-born, nor was Viswámitra of divine parentage: Deva-juta, which follows, is explained taistejobair-ákrishta, drawn or attracted by those energies.

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stream,[1] when he sacrificed for Sudás; Indra, with the *Kusikas* was pleased.[2]

10. Sages and saints, overlookers of the leaders (of sacred rites) *Kusikas*, when the *Soma* is expressed with stones at the sacrifice, then exhilarating (the god) with praises, sing the holy strain (aloud) like (screaming) swans, and, together with the gods, drink the sweet juice of the *Soma*.

11. Approach, *Kusikas*, the steed of Sudás; animate (him), and let him, loose to (win) riches (for the raja); for the king (of the gods) has slain Vritra in the East, in the West, in the North, therefore let (Sudás) worship him in the best (regions) of the earth.

12. I have made Indra glorified[3] by these two heaven and earth, and this prayer of Vis'wámitra protects the race of *Bhárata*.[4]

13. The *Vis'wámitras* have addressed the prayer to Indra, the wielder of the thunderbolt; may he therefore render us very opulent.[5]

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1 Astabhnát sindhum arnavam: he is said to have stopped the current of the confluence of the Vipás and Satudri rivers.

2 Apriyáyata kusikebhir Indra: Sáyana explains this, Kusikagotrotpannair-rishibhih saha, with the Rishis of the race of Kushika, or it might be rendered, pleased by the Kusikas.

3 Indram atushtavam: the verb is the third preterite of the causal, I have caused to be praised; or if taken in place of the present tense by Vaidik licence, it may be, according to the commentator, I praise Indra, abiding between heaven and earth, *i.e.* in the firmament.

4 The verses to this, from verse 9, inclusive, are translated by Professor Roth: Liter. und Gesch der Veda. 105.

5 The Bháratas, or descendants of Bharata, are in one sense the descendants of Viswámitra, Bharata being the son of Sakuntalá, the daughter of the sage. Máha. Adi P. the same authority, however, makes Vasishtha the family priest of the Bharatas, and their restorer to dominion from which they had been expelled by the Panchálas.—Ibid 3735.

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14. What do the cattle for thee among the *Kikatas*,[1] they yield no milk to mix with the *Soma*, they need not the vessel (for the libation),[2] bring them to us; (bring also) the wealth of the son of the usurer,[3] and give us Maghavan, (the possession) of the low branches, (of the community).[4]

15. The daughter of Surya given by Jamadagni,[5] gilding everywhere, and dissipating ignorance, has emitted a mighty (sound),[6] and has diffused ambrosial imperishable food amongst the gods.[7]

16. May she, gliding everywhere, quickly bring us,

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1 The Kikatas are said by Sáyana, following Yáska, Nir. VI. 32, to be countries inhabited by Anáryas, people who do not perform worship, who are infidels, nástikas: Kikata is usually identified with Soute Bahar, shewing, apparently, that Vaidik Hinduism had not reached this province when this was said or as Kikata was the fountain-head of Buddhism, it might be asserted that the Buddhists were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the Vedas.

2 Na tapanti gharmáni: Yáska explains the last harmyam, a house; but Sáyana calls it a vessel termed Mahávira, used at the rite called Pragrihya, pragrihyákhyakarmopayúktam mahávirapatram, which the cattle do not warm by yielding their milk to it.

3 Abhara pramagandasya vedas: maganda is explained by both scholiasts, kusidin, or usurer, one who says to himself, the money that goes from me will come back doubled, and pra, prefixed, is equivalent to a patronymic.

4 Naichasákham, that which belongs to a low (nicha) branch, or class (sákhá); the posterity born of Sudras and the like.

5 Jamadagni-dattá, according to Sáyana, may mean, given by the Rishis, those who maintain a blazing jamat-jwalat, fire, Agni; a sense confirmed by the use of the plural in the next verse: the daughter of Surya, so given, is said to be speech, or itt personification, vák-devatá.

6 The sound of thunder or the like in the sky.

7 As the prayer or exclamation which accompanies the burnt offering.

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food (suited) to the five races of men :[1] may she, the daughter of the sun[2] whom the grey-haired Jamadagnis gave to me, (be) the bestower of new life.[3]

17. May the horses[4] be steady, the axle be strong, the pole be not defective, the yoke not be ro[illegible] may Indra preserve the two yoke-pins from decay : car with uninjured felloes, be ready for us.[5]

18. Give strength, Indra, to our bodies; give strength to our vehicles; (give) strength to our sons and grandsons; that they may live (long); for thou art the giver of strength.

19. Fix firmly the substance of the *Khayur* (axle), give solidity to the *sisu* (floor) of the car :[6] strong axle, strongly fixed by us, be strong; cast us not [illegible] out of our conveyance.

20. May this lord of the forest[7] never desert us, nor do us harm : may we travel prosperously home until the stopping (of the car), until the unharnessing (of the steeds.)

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1 Pánchajanyásu hrishtishu : here, thetefore, the five distinctions are restricted to human beings, confirming the scholiast's notion that the four castes and barbarians are intended.

2 Pakshyâ, the daughter of Paksha : pakshanirváhakasya, the distributor of the parts (of the year ?), that is, suryasya, of the sun.

3 Navyam áyur ¦dadhána, having new life or food: the ¦seholiast adds, mama kurváná, bhavantu.

4 Gávau-gachchhata, iti, gâvau aswau: gáva implies, those who go, or, in this place, horses.

5 Viswámitra, says the commentator, being about to depart from the sacrifice of Sudás, invokes good fortune for his conveyance.

6 Khadirasya sáram is the text, the essence of the khadira, mimosa catechu, of which the scholiast says the bolt of the axle is made, whilst the Sinsapâ, Dalbergia-sisu, furnishes wood for the floor: these are still timber-trees in common use.

7 Vanaspati, that is, here, the timber of which the car is made.

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21. Indra, possessor of wealth, protect us this day against our foes with many and excellent defences: may the vile wretch who hates us fall (before us), may the breath of life depart from him whom we hate.

22. A (the tree) suffers pain from the axe, as the *Simal* flower is (easily) cut off, as the injured cauldron leaking scatters foam, so may mine enemy perish.[1]

23. Men, (the might) of the destroyer is not known to you: regarding him as a mere animal, they lead him away desirous (silently to complete his devotions): the wise condescend not to turn the foolish into ridicule, they do not lead the ass before the horse.[2]

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1 The construction is elliptical: the ellipse is supplied by the scholiast, and the tree is cut down by the axe, so may the enemy be cut down: as one cuts off without difficulty the flower of the Simbala, so may he be destroyed: as the cauldron (ukhá) when struck (prahatá), and thence leaking (yeshant, sravanti), scatters foam or breath from its mouth, so (dweshtá madiya, mantrasámarthvena parhata san, phenam, mukhad udgiratu) may that hater, struck by the power of my prayer, vomit foam from his mouth.

2 According to Sáyana the passage alludes to a legend of Vis'wamitra having been seized and bound by the followers of Vasishtha, when observing a vow of silence these were his reflections on the occasion; disparaging the rivalry of Vasishtha with himself, as if between an ass and a horse: some of the terms are unusual; sáyakasya, commonly, with an arrow, is explained agreeably to its etymology from so, to destroy, ahsánakárinah, of the finisher or destroyer, that is, of Viswámitra: Lodham nayanti, they lead the sage, deriving lodha from lubdham, desirous that his penance might not be frustrated, tapasah kshayomá bhud iti, lobhena tushnim sthitam Rishim pasum manyamána, thinking the Rishi silent through his desire to be an animal i.e., stupid. Yáska interprets the phrase in the same manner, Lubdham rishim nayanti pasum manyamánáh, they take away the desiring Rishi, thinking him an animal: in the second half the words are also of unusual application: na avájinam vájiná hásayanti: Sáyana derives vájina from vách, speed, with ina affix, and interprets it sarvajna, all-knowing; the contrary, avájina, by murkha a fool.

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24. These sons of Bharata,[1] Indra, understand severance (from the *Vasishthas*), not association (with them); they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle.[2]

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1 The sons of Bharata are the descendants of Viswámitra whose enmity to the race of Vasishtha is here decidedly expressed: this and the preceeding stanzas are regarded as imprecations denounced by Viswámitra against Vasishtha, with whom he had quarrelled on account of his disciple the Raja Sudas.

2 The Anukramaniká observes the last verse of this hymn have the sense of imprecations: they are inimical to the Vasishtha, and the Vasisthas hear them not, antya abhisaparthas ta vasishthadweshinyoh na vasishthah srinwanti: the commentator of the Index cites this verse of the Brihad-devata in confirmation: satadha bhidyate murddha [illegible]-nena srutena vá, teshám báláh pramiyante tasmát tasmát tás tu na kirttayet, the head is split a hundred times by reciting or listening to them, and his children perish; therefore let not a man repeat them: lodham rishim nayanti, passes it by without animadversion, expressly because he says the verses are inimical to the Vásishthas, and he is of the race of Vasishtha, of the Kapishthala branch, Sá Vasishthadweshirik-ahamcha kâpishthalo Vásishthah, atas tâ na nirbravimi: it is not unusual for transcribers to omit these passages altogether, as noticed by Professor Roth, and by Professor Muller: see the various readings of the latter, Rig-Veda, vol. II. Introduction, p. 56.

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ANUVA'KA V.

SUKTA I. (LIV.)

The deities are the *Viswadevas; the Rishi is* Prajapati, the son of Vishwamitra or Vach; the metre is *Trishtubh.*

THEY recite repeatedly this gratifying praise to the great product of sacrifice (Agni): may he who (is endowed) with domestic radiance hear us: may the imperishable Agni, (endowed) with divine radiance, hear us.

2. Knowing their greatness, offer worship to the vast heaven and to the earth: my desire, wishing (for felicity) proceeds[1] (to them), in whose praise the gods desirous of adoration, delight together with their worshippers at the sacrifice.

3. Heaven and earth, may your truth be ever inviolable: be propitious to us for the due completion of the rite: this adoration (Agni) is offered to heaven and earth: I worship (them) (with sacrificial) food, I solicit of them precious (wealth.)

4. Heaven and earth, endowed with truth, they who are the ancient declarers of the truth, have obtained from you (what they desired); and so, earth, men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over (hostile) heroes in battle.

5. Who knows what is the truth, or who may here declare it? What is the proper path that leads to the gods? their inferior abiding places are beheld,[2] as

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1 Kâma me ichchan charati, lit. my desire wishing goes, or exists: the scholiast adds to ichchan, sarvân bhogân, all enjoyments, but this does not make the expression more definite.

2 As the constellations.

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are those which (are situated) in superior mysterious rites.[1]

6. The far-seeing beholder of mankind (the sun), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the waters (the firmament), both concurring in community (of function),[2] although they occupy various dwellings, like the diversified nests of a bird.

7. Common (in function),[3] disjoined, of distant termination, they remain vigilant in a permanent station: being, as it were, sisters, and ever young: they therefore address each other by twin appellations.[4]

8. These two[5] keep all born things discrete, and, although comprehending the great divinities, are not distressed: all moving and stationary beings rest upon one (basis), whether animals, or birds, creatures of various kinds.

9. I consider at present the eternal and ancient sisterhood to us of thee, our great protectress and progenitrix,[6] within whose vast and separated path thy eulogists, the gods, travel in their chariots.

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1 In the latter case they are made known, it is said, by the Veda.

2 In the interchange of moisture.

3 Heaven and earth are the personifications here alluded to.

4 A'du bruváte mithunáni náma: heaven and earth are designated together by urvi and other duplicate terms; urvyà-dibhirdwandwanámabhir, dyávàprithivyávuchyete.

5 Heaven and earth keep all that is born distinct or separate, by furnishing interval or space, avahásapradánena.

6 Mahah pitur janitur, jámi tan nah is explained mahatyàh pàlayitryáh janayitryastava, of thee, that is, of the heaven; jámi is put for jámitwam, or bhaginitwam, sisterhood, the condition of a relative or sister: this will not allow of pitri and janitri being rendered father and progenitor, else we have had Dyus, heaven, which is here addressed, characterized by the attributes.

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10. I repeat this hymn, heaven and earth, to you; and may the soft-bellied, fire-tongued Mitra, royal Varuna, the youthful Adityas, all cognizant of the past, and proclaiming (their own acts),[1] hear it.

11. The golden-handed, solt-tongued Savitri is descending from heaven (to be present) thrice (daily) at the sacrifice: accept, Savitri, the praise (recited by) the worshippers, and thereupon grant to us all our desires.

12. May the divine Twashtri, the able artificer, the dextrous-handed, the possessor of wealth, the observer of truth, bestow upon us those things (which are necessary) for our preservation: Ribhus, associated with Pushan, make us joyful, as they (the priests), with uplifted stones, prepare the sacred libation.

13. May the *Maruts*, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may Saraswati hear (my prayer); and may you *(Maruts)*, speedy in your liberality, bestow (upon us) riches and good offspring.

14. May (our) praises and prayers, the causes of good fortune, attain at this sacrifice Vishnu, the obect of many rites: he, the wide-stepping; whose commands the many-blending regions of space the generators (of all beings), do not disobey.

15. Indra, invested with all energies, has filled both heaven and earth with his greatness: do thou, who art the destroyer of cities, the slayer of Vritra,

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[1] Paprathânâh is explained as in the text, swâni swâni harmani prathayantah.

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the leader of a conquering host, collect cattle and bestow them abundantly upon us.

16. Nasatyas, my protectors, inquirers (after the wishes) of your kinsman, beautiful is your cognate appellation of Aswins: be to us the liberal donors of riches: do you, who are irresistible, protect the offer (of the oblation) with unblameable (defenees).

17. Sages acquainted with the past, excellent is that beautiful appellation[1] under which you have both become gods (the sphere of) Indra: do thou, Indra, the invoked of many, a friend, (associated) with the beloved Ribhus, shape this prayer for our benefit.

18. May Aryaman, Aditi, the adorable (gods), and the unimpeded functions of Varuna (protect) us: keep us from (following) the course unpropitious to offspring[2] and may our dwelling be abundant in progeny and cattle.

19. May the messenger of the gods, engendered in many places, everywhere proclaim us void of offence: may earth and heaven, the waters, the sun, and the vast firmament, with the constellations, hear us.

20. May the (divine) showers (of benefits), the deities of the mountains, and those abiding in fixed habitations,[3] propitiated by the sacrificial food, hear us:

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1 Chárु náma may be explained agreeable or acceptable act or devotion, náma karma namanam vâ, chárु, manoharam; by which the As'wins attained deification, yena devatwam prâpnutha; but in the preceding verse we have the similar phrase, sajâtyam chárु nâma, explained sajâte bhavam kamaniyam, desirable cognate appellation.

2 Yuyota no anapatyáni gantoh: anapatyâni is explained putrânâm ahitáni harmáni tan márgát prithak kuruta.

3 Dhruvakshemâsah, nis'chalasthânâh, those of fixed places: it may be, perhaps, an epithet of the preceding parvatâsah.

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may Aditi, with the *Adityas*, hear us: may the *Maruts* grant us auspicious felicity.

21. May our path ever be easy of going, and provided with food: sprinkle, gods, the plants with sweet water: (safe) in thy friendship, Agni, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food.

22. Taste (Agni) the oblations: make manifest (or us) abundant food: measure out the viands before us: thou overcomest all those (who are) our enemies in conflict: favourably inclined towards us lighten up all our (ceremonies) day by day.

SUKTA II. (LV.)

The deities are the *Viswadevas*; the *Rishi* is Prajapati; the metre *Trishtubh*.

WHEN the preceding dawns appear the great imperishable (light) is engendered in the (firmament the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.[1]

2. Let not the gods, Agni, now do us harm, nor the ancient progenitors, who have come to know the degree (of divinity); nor the manifester of light between the two ancient dwellings (earth and heaven,

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1 Mahad-devánám asuratwam ekam is the burthen of this and the following stanzas: asuratwam is the abstract from asura, explained strong, powerful, prabala, from asyati, who or what throws or impels all things or beings, asyati, kshipati sarvân: the abstract is prâbalyam or ais'waryam, might or sovereignty: ekam, one, is explained mukhyam, chief.

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the sun); for great and unequalled is the might of the gods.

3. Variously do my manifold desires alight: present at the solemnity, I recite ancient (hymns): when the fire is kindled we speak indeed the truth, for great and unequalled is the might of the gods.

4. The universal sovereign[1] is conveyed to many directions: he sleeps in the places of repose: he is connected with the forests: one mother (heaven) nourishes the child; the other (earth) gives him a dwelling: great and unequalled is the might of the gods.

5. Existing in ancient plants,[2] abiding afterwards in new, he enters into the young (herbs) as soon as they are produced: unimpregnated they become pregnant and bear fruit: great and unequalled is the might of the gods.

6. The child of two mothers sleeps in the west, but (in the morning) the single infant proceeds unobstructed (through the sky): these are the functions of Mitra and Varuna:[3] great and unequalled is the might of the gods.

7. The child of two mothers, the invoker of the gods at sacrifices, the univereal sovereign, proceeds thence forward (in the sky): the root (of all), he abides (in the house of the pious): the reciters of pleasant (words) offer him agreeable (praises): great and unequalled is the might of the gods.

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1 Samáno rájá may imply either Agni or the Soma.

2 Said either of Agni or the sun.

3 Mitra presiding over the day, Varuna over the night, but both being forms of one Agni.

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8. All (creatures) approaching too near his confines are beheld with their faces turned away as (an enemy) flies from a combatant: obvious (to all), he penetrates the water for its destruction: great and unequalled is the might of the gods.

9. In those (plants) the aged messenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the regions of space; assuming various forms, he looks complacently upon us: great and unequalled is the might of the gods.

10. Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path (of the rains), for Agni knows all these worlds: great and unequalled is the might of the gods.

11. The twin pair (day and night) adopt various forms: one of them shines brightly, the other is black: twin sisters are they, one black and the other white: great and unequalled is the might of the gods.

12. Where the mother and the daughter, two productive milch kine, unite, they nourish each other:[1] I worship them both in (the firmament), the dwelling of the waters: great and unequalled is the might of the gods.

13. Licking the calf of the other, one of them lows aloud: the milch cow offers her udder for the one that is without moisture (the earth), and she (the earth) is refreshed by the milk of the rain:[2] great and unequalled is the might of the gods.

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1 Earth and heaven by the interchange of moisture.

2 This is rather obscurely expressed: the calf is said to be Agni; the cow with milk is the sky, whose udder the cloud,

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14. The earth[1] wears bodies of many forms: she abides on high[2] cherishing her year and a half old (calf):[3] knowing the abode of the truth[4] (the sun), I I offer worship: great and unequalled is the might of the gods.

15. Like two (distinguishing) impressions, they (day and might) are placed visible in the midst (between heaven and earth), one hidden, one manifest: the path (of both) is common, and that is universal for) good and evil): great and unequalled is the might of the gods.

16. May the milch kine[5] without their young, abiding (in the heaven), and though unmilked, yet yielding milk, and ever fresh and youthful, be shaken) (so as to perform their functions): great and uneqalled is the might of the gods.

17. When the showerer roars in other (regions) he sends down the rain upon a different herd,[6] for he

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whence the rain of which the earth is in want descends; Ritasya sá payasá pinvatelâ, is also explained Jalav ◦ rjitâ prithivyádityasyodakena siktâ bhavati varshakále, the earth without water is sprinkled by the water of the sun in the rainy season.

1 The text has Padyâ, which Sáyana explains Bhumi, deriving it from pad, or foot, the earth, according to a text of the 10th Mandala, having been created from the feet of the Creator: the 10th Mandala, however, is of questionable authority.

2 On the altar.

3 Tryavim, sârddhasamvatsaravayasho vatsah, a calf a year and a half old; *i. e.*, the sun of that period, or it may apply to the sun, as the protector (avih) of the three (tri) worlds.

4 Ritasya sadman, Satyabhutasyádityasya sthánam, the place of the sun, who is one with the truth.

5 Either the regions of space or the clouds.

6 Anyasmin yuthe, a herd, or troop, of regions, according to Sâyana, disám vrinde.

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is the victor, the auspicious, the sovereign: great and unequalled is the might of the gods.

18. We proclaim, people, the wealth of the hero, (Indra), in horses; the gods know his (affluence); six, or five and five, harnessed to his car, convey him;[1] great and unequalled is the might of the gods.

19. The divine Twashtri, the impeller (of all), the multiform, has begotten and nourished a numerous progeny, for all these worlds are of him: great and unequalled is the might of the gods.

20. He has filled the two vast receptacles[2] (heaven and earth) united (with creatures): they are both penetrated by his lustre: the hero spoiling the treasures (of the foe) is renowned: great and uneqalled is the might of the gods.

21. Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend: the valliant (*Maruts*) precedes him (when abroad), and dwell in his mansion; great and unequalled is the might of the gods.

22. The plants, Indra, come to perfection by thee; from thee the waters (flow); earth bears her treasures for thee: may we, thy friends, be sharers of these blessings: great and unequalled is the might of the gods.

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1 Sholhâ yuktâh panchapanchá vahanti, that is, either the six seasons of the year, or, by combining the cold and dewy saasons, five: these are figuratively Indra's horse.

2 Chamvau, the two vessels in which gods and men eat. chamanty adanty anayor devamanushyàh: this would imply vessels or ladies, but the scholiast also proposes, the two that are eaten or enjoyed by living beings; that is, heaven and earth.

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ADHYAYA IV.

ANUVA'KA V. *(Continued).*

SUKTA III. (LVI.)

The deities are the *Viswadevas*; the *Rishi* is *Prajápati*; the metre *Trishtubh*.

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods; nor do the innocuous heaven and earth (interrupt them); nor are the mountains standing (on the earth) to be bowed down.[1]

2. One stationary (year) sustains six burthens (in the seasons); the (solar) rays spread through that true and extensive (term); three revolving spheres are severally above, two of which are placed in secret, and one is visible.[2]

3. The three-breasted,[3] the showerer (of rain,) the omniform, the three-uddered, the parent of multiform progeny, the possessor of magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

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1 The condition of all created things in earth and heaven, and the elevation of the mountains, are the work of the gods, and no one can make them otherwise.

2 Heaven and the firmament are not wholly discernible, earth is.

3 That is, as subsequently specified, the year, personified: the number three, repeatedly mentioned, is said to apply to the seasons of the year, reduced from the usual number of six to three, the hot, rainy, and cold, by merging into them, severally, the vernal, autumnal, and dewy.

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4. (The year) is awake, the path in the vicinity of those (plants): I call upon the beautiful name of the *Adityas*;[1] the divine waters wandering severally (now) give it delight, and (now) depart from it.[6]

5. Rivers, the dwelling-places of the intelligent gods are thrice three:[5] the measurer of the three (worlds)[4] is the sovereign at sacrifices: three female (divinities)[5] of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

6. Savitri, descended from heaven, bestow upon us blessings thrice every day: Bhaga, saviour, grant us thrice a day riches of three elements:[6] *Dhishaná*[7] enable us to acquire (wealth).

7. May Savitri bestow upon us wealth at the (three periods) of the day, for the well-handed Mitra and Varuna, the waters, the vast heaven and earth, solicit precious things from the liberality of Savitri.

8. Three are the excellent uninjurable bright regions,[8] three scions of the powerful (year) are shining;[9] practisers of truth, quick moving, of surpassing

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1 That is, according to the scholiast, upon the months over which the twelve Adityas preside.

2 During the four months of the year when the rains fall the rivers are filled; during the other eight they are more or less dried up.

3 Each of the three Lokas has three divisions: this is a piece of information addressed to the rivers, Sindhavah being in the vocative case.

4 The sun or the year.

5 The scholiast says they are Ila, Saraswati, and Bhárati.

6 Tridhàtu ráyas, cattle, gold, and gems.

7 The goddess of speech. 8 Heaven, earth, firmament.

9 Agni, Vâyu, and Surya, according to Sáyaua: the text calls them asurasya virâ: asurah is explained kálàtmá samvat sara, the year, identical with time; tasya putráh, its sons.

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radiance: may the deities be present thrice daily at the sacrifice.

SUKTA IV. (LVII.)

The deities, are the *Aswins*; the *Rishi*, and metre as before.

MAY the discriminating Indra apprehend may glorification (of the gods), which is (free) as a milch cow, grazing alone, without a cowhered, one who is readily milked, yielding abundant nourishment, and of whom Agni and Indra (and we), are the commenders.

2. Indra and Pushan, the showerers (of benefits), and the happy-handed Aswins, well affected towards us, have milked the (cloud) reposing in heaven; wherefore, *Vasus*, universal deities, sporting on this (alter), may I here obtain the happiness derived from you.

3. The plants that desire for the showerer (Indra) the power (of sending rain) appreciate, when manifest, the embryo (blossom) deposited in him: the kine desirous of reward come to the presence of the calf, invested with many froms.[1]

4. I glorify with praise the beautiful heaven and earth, taking in hand the stones (to express the libation) at the sacrifice, as these thy graceful, adorabe, and many-blessing rays (Agni) mount up for the good of man.

5. With they wide-spreading tongue, Agni, sweet and intelligeut, which is renowned amongst the gods, bring hither all the adorable deities for our protection, and give them to drink of the sweet (libations).

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1 The vegetable world, as characterized by rice, barley, wild rice, and the like; vrihiyavanivàràdi-phala lakshanam, putram, sanayam, vatsam iva.

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6. Divine Agni, giver of dwellings, knower of all that exists, to us that benevolence which, unshared by others, cherishes us like the showers of the rain-cloud; that kindness which is beneficent for all mankind.

SUKTA V. (LVIII.)

The deities are the *Aswins*; the *Rishi* and metre as before.

THE milch-cow (the dawn) yields the desired milk to the ancient (Agni); the son of the south[1] passes within (the firmament); the bright-houred (day) brings the illuminative (sun): the praiser awakes (to glorify) the Aswins preceding the dawn.

2. The well-yoked (horses) bear you both in your truth-(preserving car): the offerings proceed towards you as (children to their parents): discord from us the disposition of the niggard: we have made ready for you our offering: come to our presence.

3. Dasras, with well-yoked horses and well-constructed car, hear this praise of the worshipper, for have not the ancient sages declared you, Aswins, to be most ready to come to the aid of the destitute.

4. If you regard (my prayer), come with your quick steeds: all men, Aswins, invoke you: to you they offer the sweet *(Soma)* juice mixed with milk, as friends (give gifts to friends): the sun is in advance, (threfore come to the rite).

5. Eclipsing (by your splendour) many regions, Aswins, (come hither); loud praise awaits you opulent

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1 Dakshinâyâh putrah; that is, Ushasah putrah Surya, the sun, the son of the dawn.

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(Aswins) amongst men: come to this rite by the paths traversed by the gods: here, Dasras, are ample stores of the exhilarating juices.[1]

6. Your ancient friendship is desirable and auspicious; your wealth, leaders (of rites), is in the family of Jahnu:[2] renewing that auspicious friendship, may we your associates, delight you with the sweet (*Soma* juice).

7. Aswins, endowed with power, ever young, in whom is no untruth, unwearied, munificent, accepters (of libations), drink with Váyu and your steeds, rejoicing together, of the *Soma* libation offered at the close of day.

8. Aswins, abundant (sacrificial) viands are presented to you, and blameless worshippers (salute you) with praises: your water-shedding car, attracted by the sacrificers, quickly compasses earth and heaven.

9. Aswins, this most sweet *Soma* is mixed; drink it: come to (our) dwelling: your car, repeatedly bestowing wealth is coming to the appointed place[3] of the offerer of the libation.

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1 Nidhayo madhunâm: according to Sâyana, nidhi is here a kind of vessel, pàtraviseshah.

2 Yuvor dravinam Jahnàvyâm: the latter is derived from Jahnu, and is explained merely by Jahnukulajâyàm, in her born in the race of Jahnu: it might imply the Ganges, Jáhnavi, if we had reason to suppose the legend of her origin from Jahnu was known to the Vedas: of course it was familiar to Sáyana.

3 Nishkritam, according to Yàska, Nir. xii. 7, is the place of agreement, nir ityeshah samityetasya sthâne: it may be rendered by griha, house.

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SUKTA VI. (LIX.)

The deity is Mitra; the *Rishi*, Viswámitra; the metre of the first five verses is *Trishtubh*, of the last four *Gáyatri*.

MITRA,[1] when praised animates men to exertion: Indra sustains both the earth and heaven: Mitra looks upon men with unclosing eyes: offer to Mitra the oblations of clarified butter.

2. May that mortal enjoy abundance, Mitra, who present thee, Aditya, (whith offerings) at the sacred rite; protected by thee he is not harmed; he is not overcome by any one; sin reaches him not, either from afar or nigh.

3. May we, exempt from disease, rejoicing in (adundant) food, roaming free[2] over the wide (expanse) of the earth, diligent in the worship of Aditya, ever be in the good favour of Mitra.

4. This Mitra has been engendered adorable and to be served, the sovereign (over all), endowed with vigour, the creator (of the universe); may we ever be in the good favour, in the auspicious approbation, of this adorable (Aditya).

5. The great Aditya, the animator of men to exertion, is to be approached with reverence: he is the giver of happiness to him who praises him: offer with fire the acceptable libation to that most glorifiable Mitra.

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1 Mitra is said here to signify the sun, he who is measured or appreciated (miyate) by all, and who preserves (trâyate) the world, by bestowing rain: much the same rendering of the text is given by Yáska, Nir. x. 22.

2 Mitajnavah; mitajânuká, with measured knees, literally; which Sâyana explains, yathâ kâmam sarvatragachchhantah, going everywhere at pleasure.

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6. Desirable food an most renowned wealth[1] are (the gifts) of the divine Mitra, the supporter of man.

7. The renowned Mitra, who by his might presides over heven, is he who presides over the earth by (the gift of) food.

8. The five classes of men have repaired to the victorious Mitra, for the supports all the gods.

9. Mitra is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the lopped sacred grass.

SUKTA VII. (LX.)

The deities of the first four verses are the Ribhus, of the three last Indra; the *Rishi* is Viswàmitra; the metre *Jagati*.

YOUR connexion[2] (with the consequences of acts) Ribhus is here (acknowledged) by the minds of all: desiring their share (of the sacrifice), oh men, they have come with a knowledge (of their claims) to the (rites): the sons of Sudhanwan, with the devices by which they

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1 Yajush 11. 62: Mahidhara renders avah by its more usual sense of protection, not as Sâyana, annam, food; and dyumnam, which the latter renders by dhanam, wealth, the former makes either fame or food, yaso annam vâ: the epithet sânasi, which Sâyana makes sarvaih sambhajaniyam, Mahidhara explains, sanâtanam, eternal, upon the authority of Yâska, who includes it, he says, among the synonymes of purâna, old: it is not, however, found there, Nigh. iii. 27.

2 Vo bandhutâ might mean, your affinity or friendship, but the scholiast explains it, they who connect acts with their fruits, badhnanti phalena karmâni.

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are victorious over foes, you have accepted the share of the sacrifice.[1]

2. With those faculties by which you have divided the ladles; with that intelligence wherwith you have covered the (dad) cow with skin; with that will by which you have fabricated the two horses (of Indra); with those (means), Ribhus, you have attained divinity.

3. The Ribhus, the performers of (good) works, the grandsons of a man, have attained the friendship of Indra: they have perpetuated (existence):[2] the sons of Sudhanwan have attained immortality: performers of pious acts influencing (the result), through their devotion (they have attained divinity) by their works.

4. Go with Indra in his chariot when the libation is poured out, and be (welcomed) with honour by the (worshipper) desiring (your favour): Ribhus, sons of Sudhanwan, bestowers (of the rewards of pious acts) your virtuous deeds, your great faculties, are not to be measured.

---

1 Yajniyam bhâgam ânasa: Sâyana here explains the verb as if it were in the second pers. plur. of the reduplicate preterite, yuyam vyâptâh stha, you have pervaded, the Veda conjugating as in the Parasmaipada, instead of Atmanepada, as is usual: so in the Parasmaipada, instead of Atmanepada, as is usual: so in the third stanza we have samânasire: the passage has been cited in a former page, vol. I. p. 49, note, and is there somewhat incorrectly translated: in Sukta 161, v. 6, we have yajniyam bhâgam aitana explained also prâpnuta, obtain: see the hymns to the Ribhus in the first volume p. 45, and second volume, p. 107: also Grammar, 2nd Ed. p. 241.

2 Dadhanvire, as in the former case adhâravanta, vol. I. p. 49, has no accusative: the scholist, as before, supplies prânân, vitality, meaning immortal life, as follows.

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5. Indra, along with the food-bestowing Ribhus, accept with both hands the (cup of the) effused *soma* libation: excited Maghavan, by worsnip, rejoice with the human sons of Sudhanwan in the dwelling of the donor (of the offering).

6. Indra, the praised of many, assoriated with Ribhu, and with Vaja, exult with Sachi,[1] at this our sacrifice: these self-revolving (days) are devoted to thee, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

7. Indra, with the food-bestowing Ribhus rewarding (worship) with food,[2] come hither to (receive) the reverential praise of the adorer, with a hundred quick-going steeds, the indications, (of the *Maruts*): come to the burn offering of the sacrifice, yielding a thousand blessings to the sacrificer.

SUKTA VIII. (LXI.)

The deity is Ushas, the dawn; the *Rishi* as before; the metre *Trishtubh.*

AFFLUENT Ushas, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds thee, (and worships) with (sacrificial) food; divine Ushas, adored by all, who (though) ancient art (still) young, the object of manifold worship, thou art present at the recurring (morning) rite.

1 Or Sachi may mean karman, act, rite.

2 Ribhubhir vâjibhir vâjayan, implies a quibble upon the word vâja; which is the name of one of the Ribhus, put for all, but means, in its more usual sense, food.

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2. Ushas, who art divine and immortal, mounted in a golden chariot, do thou shine radiant, causing to be heard the sounds of truth.[1] may they vigorous and well-trained horses bring thee, who art golden-haired (hither).

3. Ushas, who spreadest over all the[3] regoins, thou abidest on high, the ensign of the immortal (sun), purposing to travel the same road, repeatedly turn back ever new, (revolving) like a wheel.

4. The opulent Ushas, the bride of the far-darting (sun), throwing off (darkness) like a garment, proceeds: diffusing her own lustre, auspicious, promoting sacred acts, she is renowned to the ends of the heaven and of the earth.

5. Offer, with your prostrations, due praises to the divine Ushas, shining uopn you: the repository of sweetnsss[2] manifests her brightness aloft in the sky, and, radiant and lovely, lights the regions.[4]

6. The possessor of truth is recognised in the sky by her rays: the possessor of wealth has taken a marvellous stations fn earth and heaven: Agni, soliciting alms of the radiant advancing Ushas, thou obtainest they desired treasure (of oblations).[4]

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1 Sunritâ irayanti: the phrase has occurred before, where it is rendered, awakener of pleasant voices, in the sense explained note p. 297, the dawn exciting or awakening the true or agreeable cries of beasts and birds.

2 Madhudhá rather puzzles the scholiast: madhu may mean, he says, sweet words of praise, madhûràni stutilakshanàni vákyáni, or simply praise, stoma; or, without referring to its etymology, it may be a name of Ushas: dhâ is that which has or holds.

3 As in S. 49, N, 4. of the first Ashtaka.

4 That is, the sacrificial fire is kindled at dawn.

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7. The showerer (of rain, the sun), urging on the dawn, at the root of the truthful (day)[1] hast pervaded the vast heaven and earth: the mighty Ushas, the golden light, as it were, of Mitra and Varuna, diffuses here lustre in different directions.

SUKTA IX. (LXII.)

This hymn is divided into six *Trichas* or triplets, the deities of which are severally, Indra and Varuna, Brihaspati, Pushan, Savitri, Soma, and Mitra and Varuna: Viswamitra is the *Rishi*, or, according to some, the last triplet is ascribed to Jamadagni: the metre of the three first stanzas is *Trishtubh*, of the rest *Gáyatri*.

INDRA and Varuna, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary; for where is that reputation (you enjoy) on account that you bestow sustenace on your friends.

2. Most diligent (in pious rites) this (your worshipper), Indra and Varuna, desirous of wealth, incessantly invokes you for protection: associated with the *Maruts*, with heaven and earth, hear my invocation.

3. May there be to us, Indra and Varuna, such wealth (as we covet): may there be, *Maruts*, to us wealth (of cattle) and numerous descendants: may the delightful (wives of the gods)[2] shelter us with dellings: may Hotra and Bharati (enrich) us with gifts.

---

1 Ritasya, satyabhutasya: it is identified with truth as the season of the performance of religious rites.

2 The text has only Varutrih: the scholiast explains it sarvaih sambhajaniyá, devapatnyah, to be admired by all; the wives of the gods; which agrees with the specification of the two goddesses that follows.

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4. Brihaspati, friend of all the gods, accept our oblations: grant precious treasures to the offerer.

5. Adore the pure Brihaspati at sacrifices with hymns: I solicit of him unsurpassable strength.

6. The showerer (of benefits) on men, the omniform, the irreproachable, the excellent Brihaspati.

7. Divine, resplendent, Pushan, this, they most recent laudation, is uttered by us to thee.

8. Be pleased by this my praise, and incline to this food-supplicating laudation as an uxorious (husband) to his wife.

9. May that Pushan, who looks upon all the worlds, who thoroughly contemplates them, be our protector.

10. We meditate on that desirable light of the divine Savitri, who influences our pious rites.[1]

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1 This is the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, Svo. vol. xiii. p 367): the text has merely Tat savitur varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayát: the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the Yajush, III. 35, and in the Sáman, II. 8, 12: both commentators are agreed to understand by Savitri, the soul, as one with the soul of the world, Brahma, but various meanings are also given: thus, Sáyana has, we meditate on the light which is one with Brahma, his own light, which, from its consuming influence on ignorance and its consequences, is termed Bhargas, and is that which is desirable, from its being to be known or worshipped by all (varenyam) the property of the supreme being, (parames wara), the creator of the world, and the

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11. Desirous of food, we solicit with praise, of the divine Savitri, the gift of affluence.

12. Devout and wise men, impelled by intelligence, adore the divine Savitri with sacrifices and sacred hymns.

13. *Soma*, knowing the right path, proceeds (by it): he goes to the excellent seat of the gods, the place of sacrifice.

14. May *Soma* grant to us and to (our) biped and quadruped animals, wholesome food.

15. May *Soma*, prolonging our lives and overcoming our adversaries, sit down in our place of sacrifice.

16. Mitra and Varuna, sprinkle our cow-stalls with butter; performers of good works (sprinkle) the worlds with honey.[1]

---

animator, impeller, or urger (savitri), through the internally abiding spirit (antaryámi) of all creatures: again, yah, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhargys, that light which animates all (dhiyah) acts, (karmáni), or illumes all understandings (buddhih): again, devasya savituh may mean, of the bright or radiant sun, as the progenitor of all, sarvasya prasavitur, and bhargas may be understood as the sphere or orb of light, the consumer of sins, pàpânám tàpakam tejo-mandalam: again, bhragas may be interpreted, food, and the prayer may only implore the sun to provide sustenance, tasya prasàdâd annàdilakshanam phalam dhimahi, tasya ádhárabhutá bhavema, we anticipate from is favour the reward that is characterized by food and the like, that is, may we be supported by him: Mahidhara, in his comment on the same text in the Yajush, notices similar varieties of interpretation.

1 Ghritair gavyutim ukshatam, madhvà rajánsi; gavyuti is explained either gavâm márgam, or gonivásasthánam, and the prayer implies, according to the scholiast, give us cows abounding in milk: the verse occurs in the Yajur and Sámavedas: the commentator on the former explains Gavyuti either the path or

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17. Performers of pure rites, glorified by many, exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength.

18. Glorified by Jamadagni, sit down in the place of sacrifice (the altar); drink, augmenters (of the reward) of sacrifice, the *Soma* libation.[1]

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a field, and, in the latter case, explains, ghritaih pure water, sprinkle our pastures with rain: Mr. Stevenson accordingly renders it, irrigate the pasture lands with showers, and refresh with waters the two worlds.

1 These two last verses occur also in the Sama-Veda II. 14, 15: as the author of the hyman is Viswàmitra, the scholiast proposes another interpretation of Jamadagninà, as an epithet of Viswámitra, he by whom the fire has been kindled: see former note, Sukta liii. v. 15.

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ADHYAYA IV.—*(Continued.)*

MANDALA IV.

ANUVA'KA I.

SUKTA I.

The deity is Agni, or, it may be, Varuna in the second, third, and fourth stanzas: the *Rishi* is VâmaDeva: the metre of the first verse is *Ashti*; of the second, *Atijagati*; of the third, *Dhriti*; and *Trishtubh* of the rest.

SINCE the emulous gods ever excite thee,[1] Agni, who art a deity swift of motion, (to contest), therefore do (thy worshippers) urge thee by their devotions (to bring the deities to their sacrifices): adorable Agni, they (the deities), have generated thee, immortal, divine, all-wise, as the present divinity among men: they have generated thee as the all present and all-wise deity.[2]

2. Bring to the presence of the worshippers, Agni, thy brother Varuna, as a participator of the sacrifice, with a willing mind, the elder participator of the sacrifice; the ruler of the water, the *Aditya*, the supporter of men, the sovereign venerated by mankind.

3. Friendly and beautiful (Agni), bring thy friend (Varuna) to our presence, as two strong horses convey

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1 Samanyavo devasas twám nyerire: samanyavah is explained by the scholiast, spardhamànah, vieing with.

2 We have in this and the next stanza the same device that has occurred in the 127th and following Suktas of the first Mandala, which are written in the same long and complex metre, the repetition at the end of the line of the three or four preceding words: thus we have here, âdevam janata prachetasam, viswam àdevam janata prachetasam, with the sense partially modified in the repetition, at least according to the scholiast.

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the swift chariot along the road to its goal: thou receivest, Agni, the gratifying (oblation) together with Varuna, and with the all-illumining *Maruts*: grant, brilliant Agni, happiness to our sons and grand-sons; grant, beautiful Agni, happiness, to ourselves.

4. Mayest thou, Agni, who art wise, avert from us the wrath of the divine Varuna: do thou, who art the most frequent sacrificer, the most diligent bearer (of oblations), the most resplendent, liberate us from all animosities.

5. Do thou, Agni, our preserver, be most nigh to us with thy protection at the breaking of this dawn: deprecate Varuna for us,[1] and, propitiated (by our praise), feed upon the grateful (oblation), and be to us of auspicious invocation.

6. The glance of this auspicious deity, directed towards men, is most excellent, most wonderful, acceptable (to all), as the pure warm butter (from the milk) of the cow (is acceptable) to the deity; as the gift of a milch-cow (is to a man).

7. These are the supreme, true, and desirable births of this divine Agni,[2] invested (with radiance) in the unbounded (firmament: pure, bright, radiant lord (of all), may he come (to our) sacrifice.

---

1 Ava yakshva no Varunam: Sáyana explains the verb by vinásaya, destroy, and the object is Varuna kritam, that which has been done by Varuna, as disease inflicted by him, such as dropsy; or the term may imply pàpam, sin: this and the preceding occur, Yajush, xxi. 3, 4.

2 As Agni, Váyu, and Surya, or it may refer to the places of his manifestation, or earth, firmament, and heaven; see vol. i. p. 248, v. 3.

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8. The messenger, the invoker (of the gods), riding in a golden chariot with a tongue of flame, he frequents all the chambers (of sacrifice); drawn by red horses, embodied, resplendent, always agreeable, as a dwelling well supplied with food.

9. Associated with sacrifice, and knowing those men (who are engaged in good works), they lead him with the strong cord (of praise): he, the divine Agni, fulfilling (all desires), abides in the dwelling of this mortal, and obtains fellowship in his wealth.

10. May that wise Agni conduct us to that wealth which is desired by the devout; he whom all the immortals have created for (the performance of) sacred rites; of whom heaven is the parent and progenitor, and whom (the priests) verily sprinkle (with oblations).

11. He is first engendered in the habitations (of the sacrificers; then upon his station, (the altar), the base of the vast firmament; without feet, without head, concealing his extremities, combining with smoke in the nest of the rain-cloud.

12. Radiance has first proceeded to thee, (Agni), who art glorified by praise, in the womb of the water, in the nest of the rain-cloud: the seven attached (priests) have engendered (praise) to the showerer (of benefits), who is desirable, ever young, embodied, and resplendent.

13. In this world our mortal forefathers departed after instituting the sacred rite, when, calling upon the dawn, they extricated the milk-yielding kine, concealed among the rocks in the darkness (of the cave).

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1 The Angirasas: the purport of his and the next verse is obviously the attribution of the origin of fire-worship to Angiras and his followers.

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14. Rending the rocks, they worshipped (Agni), and other (sages) taught every where their (acts): unprovided with the means of (extricating) the cattle, they glorified the author of success, whence they found the light, and were thus enabled (to worship him) with holy ceremonies.

15. Devoted (to Agni), those leaders (of sacred rites), with minds intent upon (recovering) the cattle, forced open, by (the power) of divine prayer, the obstructing, compact, solid mountain confining the cows, a cow-pen full of kine.

16. They first have comprehended the name of the kine,[1] knowing the thrice seven excellent (forms) of the maternal (rhythm);[2] then they glorified the conscious dawns, and the purple dawn appeared with the radiance of the sun.

17. The scattered darkness was destroyed; the firmament glowed with radiance; the lustre of the divine dawn arose: then the sun stood above the undecaying mountains, beholding all that was right or wrong among mankind.

18. Thereupon awaking, the (*Angirasas*) beheld (the cattle set free), and seized upon the precious treasures: the universal gods then came to all (their) dwellings: Mitra and Varuna, may your truth be (kept) to him who worships (you).

---

1 Te manwata prathamam nàma dhenoh: according to Sàyana, dhenoh may mean vách, speech, and with náma, stutisádhakam sabdamátram, mere sound as the means of praise: it may also have its ordinary sense, the passage refering to the ancient nomenclature of cattle, as uttered by the Angirasas, as Ehi, surabhi, gugglu, gandhini, &c.

2 There are twenty-one metres of the Vedas.

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19. May I glorify the present radiant Agni, the invoker (of the gods), the supporter of the universe, most deserving of adoration, without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation.[1]

20. May Agni be the *Aditi*[2] of all those to whom sacrifice is offered; may he be the guest of all men: receiving the (sacrificial) food of the devout,[3] may he, to whom all is known, be the bestower of felicity.

SUKTA II. (II.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

HE who has been placed immortal among the mortals,[4] the observer of truth, a deity triumphant among gods, the invoker of the gods, the most diligent sacrificer, Agni: he has been placed (upon the altar) to lighten the ceremony) by his (lustre), and for the elevation of the worshipper, through oblations (in heaven).

2. Agni, son of strength, generated to day at this our rite, as intermediate between both (gods and man)

---

1 According to the scholiast, this implies that no offering is made to Agni on the occasion; praise alone is addressed to him.

2 May he be the cherisher of the gods as if he were Aditi their mother; or Aditi may mean the earth, that is, their stay or support: Mahidhara, on this verse, Yajur-Veda, XXXIII. 16, explains it etymologically; without a defect, yasya khandanam násti, adina, not mean or base.

3 Devánam ava ávrinànah, according to Sáyana, is participating in the sacrihcial food of the worshippers: Mahidhara explains it, delivering the oblations offered to the gods, *i.e.* through fire.

4 Or among mortal organs of sense, Agni being that of speech: agreeably to the text, Agnir-vág-bhutwá mukham právisat.

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thou proceedest, the invoker (of the gods), harnessing, graceful Agni, thy robust, vigorous, and resplendent steeds.

3. I celebrate the ruddy, food-bestowing, water-shedding, and swifter-than-thought-going, steeds of him who is the truth: harnessing the brilliant pair (to thy chariot), thou passest between the deities of whom thou art, and human worshippers.[1]

4. Possessed Agni, of good steeds, an excellent car, and abundant wealth, do thou, amidst these (worshippers) bring to the man who offers worthy oblations, Aryaman, Varuna, Mitra, Vishnu, the *Maruts*, or the *Aswins*.

5. May the sacrifice, Agni, be productive of cows, of sheep, of horses, and, celebrated by thy worshipper, aided by the priests, be ever uninterrupted: may it, mighty Agni, be productive of food and progeny, long continued, affluent, wide based, and held in full assembly.[2]

6. Thou art the munificent recompenser[3] of that man who sweating (with toil) brings thee fuel, and for thy service causes his head to ache: protect him, Agni, from every one that seeks to do him evil.

7. May a son, firm in (devotion) and liberal (in offerings), be born to him who presents (sacrificial) food to thee when needing food, who gives thee constantly

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1 Antariyase yushmánschadeván visa á cha martán, thou goest between, you the gods, and men; you, is specified from Agni's being a divinity: he goes to men to receive the oblation, and to the gods, of whom he is one, to bear it to them.

2 Sabháván, in the presence of spectators, upadrashtri sabhárupayuktah.

3 Swatavân páyuh is explained, dhanavân pálayitri, wealthy preserver.

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the exhilarating (*Soma* Juice), who welcomes thee as a guest, and devoutly kindles thee in his mansion.

8. Preserve from sin the liberal sacrificer who glorifies thee morning and evening, and, presenting oblations, does what is acceptable to thee in his own abode, like a horse with golden caparisons.[1]

9. Let not him who makes offerings to thee, Agni, who art immortal, who with uplifted ladle pours out oblations repeating thy praise, ever want riches, and let not the wickedness of a malevolent (foe) circumvent him.

10. May that prayer be agreeable to thee, Agni, who art a gracious deity, (which is uttered) by the man with whose well-conducted sacrifice thou art well pleased youngest (of the gods), of whose (rites) when worshipping thee may we be the promoters.

11. May the wise Agni discriminate between virtue and vice, between (virtuous and wicked) men as a (groom distinguishes between) the strong and weak backs (of horses):[2] enrich us with wealth accompanied

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1 Aswo na swe dame hemyàváa, that is, according to the scholiast, suvarna-nirmita-kakshyávan, having a girth made of gold, applying the epithet to the horse, although separated by swe dame, in his own house.

2 This passage is elliptically and metaphorically expressed, chittim, achittim, chinavadvi-vidván, may the sage (Agni) distinguish that which is to be known, chittim jnátavyam punyam, or virtue, and achittim achetaniyam, not to be thought of, or pápam, sin; or chittim and achittim may be explained by jnánam and ajnánam, knowledge and ignorance: martán, mortals or men, has no epithets: the scholiast supplies them: the comparison runs, prishtheva vitá vrijiná cha, like backs bright, kántái and ill-bearing durvahání; for the horses and the groom, (aswapála), we are indebted to Sáyana.

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by virtuous offspring: be bountiful to the liberal giver; shun him who gives not.

12. The unreviled sages abiding in the dwellings of man have glorified the sage (Agni); therefore, lord of sacrifice, thou mayest proceed with swift-moving feet to behold the admirable and marvelous deities.

13. Resplendent Agni, youngest of the gods, the satisfier of (the desires of) men, who art easily to be conducted (to the altar), bestow joy-yielding and abundant wealth for his preservation upon the worshipper who praises and worships thee and offers thee libations.

14. Therefore, Agni, when we labour for thee with hands and feet, and all our members, the pious performers of rites, (the *Angirasas*), exercise their arms in the work (of attrition), as wheel wrights fabricate a car.

15. May we seven priests first in order engender from the maternal dawn the worshippers of the creator (Agni); may we *Angirasas* be the sons of heaven,[1] and radiant, divide the wealth-containing mountain.[2]

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1 Diwasputrâ angiraso bhavema, or may we, the sons of heaven, be Angirasas; or, according to the scholiast, bhutimantah, possessed of superior power: according to a text cited by the commentator, which, however, is not very explicit, the Angirasas are the sons of Aditya, angirasâm âdityaputratwam âmnâyate: the text is tasya yad retah prathamam udadipyata tad asâu âdityo abhavat, ityupakramya ye angâra âsans-te angiraso abhavan, that which was his seed was first manifested as Aditya, thence, in succession, those which were the cinders became the Angirasas: see vol. 1. p. 4.

2 Adrim rujema dhaninam, may allude to the rock in which the cows were hidden, or adri may be rendered loud (megha), by the disruption of which rain is made to fall.

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16. Thus, Agni, our excellent and ancient forefathers, celebrators of holy sacrifice, proceeded to (the region of) pure light,[1] and, reciting prayers and dispersing gloom, they made manifest the purple (kine).

17. Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting Agni, elevating Indra, and wandering about (in search), they have gone to the vast (hidden) herd of cattle.

18. Fierce Agni) when (Indra) proclaimed the near presence of the herd of the kine of the divine (Angirasas) as a herd of cattle in a well stored stall,[2]

---

1 Suchid ayan didhitim; diptam sthânam tejas châgachchhan: Mahidhara, Yajur, XIX. 69, explains this by ravi mandalam, the orb of the sun, and gives a different interpretation to the last phrases; may we, dividing the rays of the sun, and piercing the earth (with sacrificial posts and the like), alsoproceed by the path of the gods, or to heaven: it is rathea a bold interpretation, however, to convert apavran, the third plur. of the third preterite, into apavrinumah, first plur. of the present with the sense of the potential: this and the three following verses occur in the Atharva-Veda, XVII. 3, 21, 24.

2 Ayutheva kshumati paswoh, akhyat devânâm yaj-janimânti, is, literally, like a herd in food-possessing animals, he had said of the gods that which birth is nigh: janimá, Sâyana interprets gosangham, and makes out the rest as above; or he proposes an alternative, not more intelligible: the second half of the stanza is equally obscure as the first; martânâm chid urvasirakripran vridhe chid arya uparasya âyoth: urvasih is rendered by Sâyana prajâ, progeny, as if it was the nominative, instead of being the accus. plural; and if so, there is no nom. to akripran, were made able: the word is remarkable, and is made more so by Sâyana's reference to Yâska, Nir. v. I, where the word means, as usual, Apsaras, and the etymology is urvabhya asnuta, or urubhyâm asnuta, who pervades or proceeds from the thigh, conformably to the Pauranik legend of her birth from the thigh

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the progeny of mortals were thereby enabled (to perform pious acts), and the master of the family rendered competent to (provide for) the increase of posterity and (the support of) dependants.

19. We have worshipped thee (Agni), and have thereby become the performers of a good work, adoring the full and variously delighting Agni, the beautiful lustre of the radiant divinity, when the brilliant dawns have arrayed (themselves) in light.

20. Creator, Agni, we have repeated these thy praises to thee who art all-wise; do thou accept them; blaze aloft; make us opulent: do thou who art worshipped by many bestow upon us ample wealth.

SUKTA III. (III).

THE deity, Rishi, and metre as before.

SECURE Agni, the king of sacrifice, the afflicter (of foes), the invoker (of the gods), the distributor of food through heven and earth, the golden formed, for your protection, before (surprised by) sudden death.[1]

2. This is the altar which we have decorated for thee, as a wife attached to her husband puts on elgant garments (to gratify him): maturer of good works, sit down in our presence invested (with radiance), while they flames incline towards thee.

---

of Nârâyana see also the Vikramorvasi of Kâlidâsa, which shews the legend to be of some antiquity.

1 Purâ tanayithnor achittât, lit. before the unconsciousness of the thunderbolt; implying, according to the scholiast, a state of unconsciousness, or death, as sudden as if the work of the thunderbolt.

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3. Repeat, oh priest, the praise, the prayer, to the attentive, the affable Agni, the beholder of man, the giver of felicity, the divine, the immortal; to him whom the effuser of the libation, like the (bruising) stone, adores aloud.

4. Thou, Agni, presidest over this our rite: do thou, who art cognizant of truth, and the author of good works, recognise this our adoration, whenver these exhilarating prayers (are addressed) to thee, whenever friendly relations with thee are (established) in our dwelling.

5. Why, Agni, dost thou reproach us (for our sin) to Varuna, why to the heaven? what is our offence? why repeat it to the bountiful Mitra, to earth, to Aryaman, or to Bhaga?

6. Why repeat it when exalted in holy ceremonies? why tell it to the mighty, benevolent, circumambient, truthful wind? why, Agni, to earth, why to man-destroying Rudra?[1]

7. Why to the great and nutriment-conveying Pushan? why to Rudra, the object of worship, the giver of the oblation (to the gods)? why to the many-hymned Vishnu? why tell our sin to the extensive year?[2]

---

1 Rudrâya nri-ghne, the man-slayer, Rudra: the scholiast says, of wicked men.

2 Sarave vrihatyai: saruh, sarat, samvatsarah, or saru, may mean nirriti, the female personification of evil, who, by some unaccountable inadvertence, I have turned, in a former passage, into a male deity: see vol. I. p. 107, verse 6: nittiti does occur, however, in the masculine; as in the scholia on the Taittiriya Yajush, I. 2, II: nirritir yajanavighâti râkshasah, an evil spirit disturbing sacrifice Cal. Ed. p. 405: and in the comment of Bharatasena on the word nairrita in the Amara kosha, I. I, 56, he gives nirriti as synonymous with nairrita; nirritir eva nairrita

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8. Maruts? why, even when asked, to the mighty sun? why repeat it to Aditi, or to the swift wind? fulfil, all-knowing Játavedas, (the worship) of heaven.

9. I solicit, Agni, the milk of the cow, essential for the sacrifice yet immature, (she possesses) the sweet and ripe (fluid): black though she be, yet with her white nutritious milk she maintains mankind in existence.

10. The male Agni, the showerer (of benefits), has been sprinkled by the genuine sustaining milk: the giver of food proceeds unswerving (from his course), and the sun, the shedder of rain, has milked the white (fluid) of the udder (of the firmament).[1]

11. By the sacrifice, the Angirasas, rending the mountain asunder, have thrown it open, and returned with the cows: the leaders (of holy rites) have arrived happily at the dawn, and the sun was manifest as Agni was engenderd.[2]

12. By sacrifice, Agni, the divine rivers, immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in his speed.

13. Go not ever, Agni, to the sacrifice of any one who injures us; nor to that of a malevolent neighbour; nor to that of an (unnatural) relation: accept not the due (oblation) from an insincere brother: let us not derive enjoyment from the enemy of a friend.

---

iti vâ, citing the Ratna-kosha in confirmation, nairritas tu khasâputro râkshaso nirritis-cha sah, Nairrita, the son of Khasâ a Râkshasa, he is also Nirriti: in the passage of the first Ashtaka adverted to, the epithets are feminine, and the change of sex is unwarranted.

1 Duduhe pris'nir-udhas: Pris'ni here, according to the comment, is a synonyme of Surya

2 Alluding to the early morning sacrifice with fire, probably instituted by the Angirasas.

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14. Agni, worthily worshipped, conservator, conciliated (by our offerings), protect us with thy protections: enlighten us: entirely extirpate our sin; overcome the great and exulting Râkshasas.

15. Be propitiated, Agni, by these hymus; accept, hero, these (sacrificial) viands (presented) with praises: be pleased, Angiras, by our prayers: may the adoration addressed to the gods exalt thee.

16. Agni, creator, to thee who art wise, acquained with the past, I address, oh sage, these soliciting mysterious words, (these) ever-to-be-recited poems,[1] together with praises and prayers.

SUKTA IV. (IV).

THE deity is Agni, the Rakshas-slayer; the *Rishi* and metre as before.

PUT forth they strength, Agni, as a fowler spreads a capacious snare: proceed like a king attended by his followers on his elephant:[2] thou art the scatterer (of they foes): following the swift-moving host[3] consume the Rákshasas with thy fiercest flames.

---

1 Nivachaná (ni) kâvyâni; nitaram vaktavyáni, kavibhih kritáni, those which are made by poets ever to be recited.

2 Rájevâmaván ibhena: the latter (ibha) may mean fearless, (host understood) gatabhayena, or, as usual, hastiná: ama has also different interpretations, a minister, for amátya, or ama, an associate; or sickness, inflicting it on the foe: the verse occurs in the Nirukta, VI. 13, and is explained as in the text; and again in the Yajush, XIII. 9, with, upon the whole, a similar explanation.

3 Trishwim anu prasitim drunánah is explained by Sàyana, kshipragà manim prakrishtàm senàm, anugachchhan: Yáska puts the two first into the third case, trishvyâ anu prasityâ, but does

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2. Thy swift and errant flames descend (on ever side): fierce-shining with vigour consume (the foe) scatter, Agni, with the ladle (of oblation), scorching flames, and sparks, and brands

3. Do thou, who art most rapid, direct thy (flames) against opposing (rays),[1] and, unresisted, become the protector of this thy people against the calumiator who is remote or who is nigh: let no malevolent (foe) prevail against us (who are) thy worshippers.

4. Sharp-weaponed Agni, rise up; spread wide (thy flames) against (the Rákshasas); entirely consume the foes: blazing Agni, burn down him who acts as an enemy towards us[2] like a piece of dry timber.

5. Rise up, Agni, chastise those who overpower us; manifest thy divine energies; slacken the strong (bow strings) of the malignant kings; destroy those (who are hostile), whether kindred or unallied.[3]

---

not give any meaning to the latter: the first he explains quick: Sâyana also gives the reading, and explains the noun by santatayâ gatyâ, with extended or continuous march: Mahidhara gives *prakti* the import it had in the first part of the verse, a net, a snare: this and the three following verses occur in the Yajush, xiii. 10, 13: the explanation occasionally slightly varies.

1 Práti spas'o visrija: spas'ah is explained by Sâyana, parabádhakàn rasmìr, or he says it may mean châràn, spies, sent to determine between true and false, satyânritavivekârtham; so Madhidhara interprets it, pranidhin, but he understands by it binders, imprisoners, bandhanakritah.

2 Aratim chakre may also mean who anuls or prevents our donation, one who makes a gift no gift.

3 Jámin-ajàmin. bandhum abandhum; or it may mean whether formerly overcome or not: Mahidhara explains it punaruktam apunaruktam, repeated or not repeated; or punah punastâditam, astâditam, repeatedly chastised or not chastised.

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6. He experiences thy good favour, youngest (of the gods), who offers praise to thee, a Brahman, coming quickly (to bestow felicity):[1] to him are all prosperous day and wealth (of cattle) and treasures: do thou, as the lord of sacrifice, shine upon his dwelling.[2]

7. May the liberal man ever be prosperous who propitiates thee with constant oblations and praises: may all the days in his arduous life be prosperous, and may this (his) sacrifice be (productive of reward).

8. I reverence thy good favour, Agni: may this reiterated and resounding hymn convey due praise to thy presence: may we be possessed of good horses and good cars,[3] that we may pay thee homage; and do thou daily bestow upon us riches.

9. May every one of his own accord diligently worship thee, shining in the (hall) morning and evening, every day: thus, sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship thee.

10. Thou, Agni, art the protector of him who, possessed of good horses and a golden car, approaches thee with a chariot laden with wealth: thou art the friend of him who gratifies thee by the due performance of hospitality to thee.

11. Invoker (of the gods), youngest (of the deities); possessed of excellent wisdom, through the alliance (with thee produced) by holy texts, which came to

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1 Ivate brahmane: we have no explanation of the latter except parivridhâya, to the greatly augmented.

2 Aryo vi duro abhidyaut, is also, as Sáyana observes, differently rendered by some, he the worshipper especially shines over his house, àryo yajamàno grihân abhi viseshena dyotate.

3 This, according to the scholiast, is metaphorical for may we, (1); with sons, grandsons, and the like, worship thee.

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me from my father Gotama, I demolish the powerful (demons): do thou, who art the humbler (of foes), be cognizant of our praises.

12. All-wise Agni, may thy protecting (rays), unslumbering, alert, propitious, unslothful, benign and, unwearied, co-operating, having taken their place (at this sacrifice), preserve us.

13. Those thy protecting (rays), Agni, which, beholding (what had chanced), preserved the blind son of Mamatâ from misfortune:[1] he, knowing all things, cherished those benvolent (rays),[2] and his enemies, intending to destroy him, wrought him no harm.

14. Agni, who art freed from shame, by thee we are made opulent; by thee we are protected; may we, through thy guidance, attain abundant food: cherisher of truth, destroy both (sorts of calumniators), those who are nigh, those who are far off, and in due course fulfil (our desires).

15. May we propitiate thee, Agni, by this fuel: accept the praise that is recited by us: consume the unadoring Rakshasas; thou who art to be honoured by (thy) frieuds, preserve us from the reproach of the oppressor and the reviler.

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1 Allusion is made, according to the commentator, to the well-known filthy legend of the birth of Dirghatamas, who, it is here said by Sâyana, recovered his sight by worshipping Agni.

2 Raraksha tàn sukrito viswavedas: it is not very clear whether viswavedas applies to Agni or to Dirghatamas: Sâyana, by inserting bhavàn, your honour, adopts the former, but it seems questionable.

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ADHYAYA V.

MANDALA IV. *(Continued.)*

ANUVA'KA I. *(Continued.)*

SUKTA V. (V).

The deity is Agni as Vaiswànara; the *Rishi* Vàmadeva; the metre *Trishtubh.*

How may we present rejoicing (fit offerings) to Agni, the showerer (of benefits); to Vaiswânara, he, who bright with great lustre, sustains the heaven, with his entire vast and insupportable (bulk), as a pillar (sustains a roof).

2. Reproach not the divine (Agni), who, accepting the oblation, has given this wealth to me, his mortal (worshipper) of mature (intellect); Agni, who is wise, immortal, discriminating, (who is) Vaiswânara, chief conductor (of rites), the mighty.

3. May Agni, filling both (the middling and most excellent, condition),[1] bright shining, of manifold vigour, the showerer of (benefits), the possessor of affluence, (who comprehends) by (his) wisdom the mysterious sacred hymn, as (they track) the footsteps of a (missing) cow, reveal (the sense) to me.[2]

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1 Dwibarhà, is explained by the scholiast, dwayor madhyamottamayoh sthànayoh parivridhah.

2 Sàma-mahi-padam na goh apagulham vividwàn agnir mahyam predu vochan manishàm: the detached position of several of these words makes the sense somewhat uncertain; manishàm, the scholiast connects with Sàma, and explains it jnàtavyam, what is to be known: apagulham atyantarahasyam he would seem to attach to padam, but both renderings are perhaps questionable.

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4. May the sharp-toothed Agni, possessed of excellent wealth, consume with his fierce radiance those (adversaries) who injure the firm and valued glories of the sapient Varuna and Mitra.

5. Like women who have no brethren, going (about from their own to their father's house), women adverse to their lords going astray, so the wicked, false (in thought), false (in speech),[1] they give birth to this deep abyss (of hell).[2]

6. Purifier, Agni, bestow on me, not neglecting thy worship, this acceptable and vast (wealth), like a heavy load on a feeble (bearer), together with invigorating food; (wealth), secure, abundant tangible, and consisting of the seven elements.[3]

7. My our (self)-purifying praise, suited to his glory and accompanied by worship, quickly attain to that omniform (Vaiswânara)[4] whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.[5]

8. What objection (can be offered) to this my assertion, that they affirm that the milk of the kine, which (the milkers) obtain like water, is placed in

1 Anritàh, mànasasatyarahità; asatyàh vàchikasatyarahitàh.

2 Idam padam ajanatà gabhiram, they engender this deep station, that is according to Sàyana, narakasthànam.

3 Saptadhàtu, the scholiast says, means seven sorts of animal agreeably to the text, sapta gràmyàh pasavah saptaranyàh, seven tame, seven wild animals.

4 Vriswànara is here said to be understood in the sense of the sun upon the authority of Yaska, or according to different opinions the word expresses Agni as lightning, or àditya.

5 Sasasya charman adhi prisneh the scholiast explains swapata iva nischalasya dyulokasya upari charanàya, for going above the immoveable heaven like the sun.

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concealment by Vaiswanara), and cherishes the excellent and valued expanse of the wide earth.

9. I recognise this adorable assemblage of the great (deities),[1] which from of old the milk-shedding cow affects, shining above the region of water, (the firmament), in secret; swift gliding, swift moving.

10. Then, radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow, and the tongue of the assiduous (performer of holy rites),[2] the resplendent showerer (of benefits), approaching the excellent station of the maternal (cow), seeks to drink the milk.

11. Interrogated with respect, I declare the truth, that this (wealth is acquired), Jatavedas, by the praise of thee: thou rulest over it, (over) all that (it may be), the wealth that is in heaven or on earth.

12. What is the value of this (wealth) to us? what is the desirable (end) to which we rush like swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

14. (Men are) not satisfied by unproductive, frivolous, inconclusive, scanty speech; then what, Agni, do they here say to thee? devoid of the implements (of worship), let them suffer from distress.[3]

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1 Mahàmànikam, the solar orb, according to the scholiast identified with vaiswànara, suryamandalam vaiswanara.

2 The text has only prayatasya, which the commentator amplifies into âhavaniyâdirupena niyatasya vaiswânarasya, of vaiswânara active in the form of the âhavaniya, fire and the rest.

3 That is, if they pretend to worship Agni without the oblation, and other materials of a burnt offering, they cannot expect his favour.

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15. For the prosperity of this (institutor of the rite), the host (of the flames) of the kindled (Agni), the showerer (of benefits), the giver of dwellings, has blazed in the hall (of sacrifice); clothed) in radiance, beautiful in semblance, and glorified by many, he shines like a man with opulencei.[1]

SUKTA VI. (VI.)

The deity is Agni, the *Rishi* and metre as before.

AGNI, ministrant of the sacrifice, do thou who art entitled to worship, be above us in this offereing to the gods; for thou prevailest over all that is desirable;[2] thou inspirest the praise of the worshipper.

2. The unperplexed, the sagacious, exhilarating Agni, the ministrant priest, has been placed amongst men for (the celebration of) sacrifices: like the sun, he spreads light above, and props the smoke above the sky like a pillar.

3. The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting (the worship) of the gods, circumambulates (the fire): the newly-trimed post is set up, the impending shining axe falls upon the victims.

4. When the sacred grass is strewn and the fire is kindled, the Adhwaryu rises, propitiating (the gods), and Agni, the offerer of the oblation, ancient and mul-

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1 Kshitir-na ràyà, like a raja, or the like, with wealth of cattle and treasure, ràyàswàdinà dhanena ràjàdiriva.

2 Viswam abhyasi manma: the last is interpreted by Sàyana, mananiyam satrunàm dhanam abhibhavasi, thou conquerest the desirable wealth of foes.

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tiplying (the offering,) thrice circumambulates (the victim) like a keeper of cattle.[1]

5. Agni, the sacrificer, the exhilarator, the sweet-spoken, the object of sacrifice, moving measuredly, circumambulates (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around:[2] all the regions are alarmed when he blazes.

6. Bright-shining Agni, beautiful and auspicious is the semblance of thee, who art terrible and wide-spreading, for (the nights) hide not thy splendour with darkness, nor do the malignant (spirits) inflict any injury on thy person.

7. Of whom, progenitor (of mankind), the benevolence is never checked; whose parents need not urge him to exertion;[3] so that the well-satisfied, purifying Agni shines like a friend amongst men, the descendants of Manu.

8. Agni, whom the twice five sisters[5] dwelling amongst men, the descendants of Manu, have engen-

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1 The expression is not very clear, Paryagnistrivishtyeti, Agni goes round, having thrice returned, trir-àvritya paryeti, or trirhi paryagnih kriyate, Agni is thrice made around, which would imply that the fire was thrice circumambulated: the next stanza, however, clearly shews that it is Agni who goes round, either the altar or the victim: Sàyana says the latter, parito gachchhati pasum.

2 Asya váiino na soka may also be rendered aswáiva diptayo dravanti, his rays spread fast like horses.

3 Na mâtarâ pitarâ nu chid ishtau, nor mother and father, *i. e.* heaven and earth, are quickly powerful in urging him: yasya preshane kshipram eva na prabhavatah, is Sâyana's interpretation.

4 Mânushishu vikshu, may mean only human beings.

5 The fingers employed in producing fire by attrition.

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dered, like females, (awaking) him at dawn,[1] feeding on oblations, brilliant, of goodly aspect, and sharp as an axe,

9. Thy horses, Agni, breathing foam, red-coloured, straight-going, well-paced, bright-shining, vigorous, well-membered, and of graceful form, are summoned to the worship of the gods.

10. Those, they rays, Agni, triumphant, wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal), loud-sounding like the company of the Maruts.

11. Well-kindled Agni, for thee prayer has been composed:[2] may (the priest) propitiate (thee) by (his) praise: the (sacrificer) offers worship: bestow upon us manifold (wealth): desiring (riches), men sit down adoring Agni, the invoker of the gods, the glorifier of mankind.

SUKTA VII. (VII.)

The deity and *Rishi* as before; the meter of the first stanza is *Jagati* of the five following *Anustubh*, and of the rest *Trishtubh*.

THIS invoker of the gods and minister of frequent worship, who is to be glorified at sacrifices, has been placed first (of the gods) by the performers of the

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1 Usharbudham atkaryo na dantam, striya iva ushasi budhyamânam havishâm bhakshakam: there is no verb, unless jijanan is borrowed from the first half of the stanza: the meaning of danta may be also questionable.

2 Akâri Brahma, the prayer or praise has been made; rather unfavourable to the doctrine of the uncreated origin of the Veda.

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rite :[1] Agni whom Apnavana and other Bhrigus[2] lighted in the woods for the sake of all men, marvellous (in his acts), and sovereign (over all).

2. When, Agni, is the light of thee, bright-shining, to be manifested ; for therefore have mortals accepted thee as to be worshipped amongst mankind.

3. Contemplating thee in every dwelling, truthful, intelligent, (brilliant with sparks) like the sky with stars, the perfecter of all sacrifices.

4. Men have brought, for the sake of all people, the swift messenger of the worshipper (to the gods),[3] who (rules) over all mankind, the manifester, the resplendent.[4]

5. They (the worshippers) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifyingly-radiant, the performer of frequent sacrifice, (brilliant) with seven flames.

6. Him, abiding in the maternal (waters) and in the woods, loved, yet unapproached,[5] wonderful, hidden

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1 According to Mahidhara, Yajur-Veda, III. 15, the Agn here intended is the Ahavaniya which is kindled before the Dakshina.

2 Apnavâno bhrigabah : according to Sâyana, Apnavanah is the name of a Rishi of the family of Bhrigu : Mahidhara makes it the plur. apravánâh, and other Rishis, and the Bhrigus he says it may also mean putravantah, having sons, an epithet of the Bhrigus.

3 Dutam vivaswatah : the second is explained manushyasya yajamánasya, of the man, of the worshipper.

4 Bhrigavânam-bhriguvad-âcharantam, going like Bhrigu, that is, dipyamânam-ityartha, shining, or being kindled.

5 Vitam-kântam ; asritam, dâhabhâyâdasevitam, bright or beloved, not honoured or served, through fear of being burnt.

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in a cave, endowed with knowledge, seeking (oblations) from any quarter.[1]

7. When, when they desist from slumber, the devout propitiate in the abode of water at every sacrifice: the mighty Agni, to whom oblations are to be offered with reverence, who, truthful always, accepts the sacrifice.

8 Thou, who art all-knowing understandest the functions of a messenger (of the gods) at the sacrifice: well informed of both heaven and earth, and the intermediate (firmament), and a most intelligent, ancient, and amplifying envoy, thou goest up the ascents of heaven

9. Dark is the path of thee who art bright; the light is before thee; thy moving radiance is the chief of (all luminous) bodies: when the present (worshippers) take up the germ (in the sticks of attrition) thou art speedily generated, and becomest indeed the messenger (of the sacrifice).

10. The light of the speedily-generated is visible, and when the wind fans the flame, he (Agni) spreads his blazing tongue amongst the trees, and with his (glowing) teeth consumes the standing (fuel his) food.

11. When quickly, with rapid (radiance), he has carried off his food, the mighty Agni makes (himself) the fleet messenger (of the worshipper); consuming (the fuel), he allies himself with the force of the wind, and as (a horseman) urges his fast steed, so the rapid going Agni invigorates and urges (his flames).

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1 Kuchia artninam: the first is for kwachit, anywhere, anyhow; seeking fuel, butter, etc., samidàjyàdihavish swikurvantam.

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SUKTA VIII. (VIII.)

THE deity and *Rishi* as before, the metre is *Gàyatri.*

I PROPITIATE thee with praise, the messenger (of the gods), the omniscient, the bearer of oblations, the immortal, the chief sacrificer.

2. The mighty one knows how to bestow the (desired) wealth (upon the worshipper); he knows the ascents of heaven: may he bring the gods hither.

3. He, the divine (Agni), knows how the gods are to be reverenced: to the sincere (worshipper) in his dwelling he gives the wealth that is desired.

4. He is the invoker (of the gods), comprehending the deity of (their) messenger; and, knowing the ascent of the sky, he travels between earth and heaven.

5. May we be they who propitiate Agni with gifts of oblations, and who, cherishing him, feed him with fuel.

6. They are renowned for riches and for progeny, who, venerating Agni, offer him oblations.

7. May riches, envied by many, devolve upon us day by day, and (abundant) food await us.

8. May the wise Agni entirely obviate by his power the removable (ills) of men, the descendants of Manu.[1]

---

1 Atikshiprena vidhyati, is explained kshepyànyevavinàsayitum arhàni duritàni atisayena nàsayatu, may he entirely destroy the evils which are capable of being destroyed.

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SUKTA IX. (IX).

The deity, *Rishi*, and metre as before.

AGNI, make us happy, for thou art mighty,[1] thou who comest to this devout man to sit down on the sacred grass.

2. May that Agni, who is difficult to overcome, who is immortal, who is pre-eminent among men the descendants of Manu, become the messenger of all the gods.

3. He is conveyed into the sacrificial hall as the *Hotri* to be adored at sacrifices, or as the *Potri*[2] he sits down (on the sacred grass).

4. Agni may be the officiating priest at the sacrifice,[3] or the master of the house in the sacrificial chamber, or he sits down as the *Brahman*.

5. Thou, who art the director (of the ceremonial),[4] acceptest the oblations of devoutly-worshipping man the descendants of Manu.

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1 Sama-Veda, 1. 23: Professor Benfey's text reads, Mahân, asyaya âdevayum: Professor Muller has mahánasi ya im-a-devayum.

2 Two of the sixteen priests are here named: the Hotri is the offerer of the oblation; the function of the Potri doubtful.

3 Uta gnâ agnir adhwara: the meaning of gnâ is, usually, devapatni, a wife of a deity, agreeably to which, one rendering suggested by Sáyana is agnir yâje devapatnir yajati, Agni worships the wives of the gods at the sacrifice; or, as an alternative, gnâ, as equivalent to gachchhan, going, may designate the adhwaryu, who moves about at the ceremonial.

4 Upavaktá. is the priest who pronounces the formulæ of sacrifice, or he may be the Brahma, or the Sadasya, directing what is to be done.

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6. Thou art willing (to fulfil) the office of messenger for the mortal whose oblations at the sacrifice thou art pleased to convey.

7. Be pleased by our sacrifice; (be pleased) Angiras by our offering: hear our invocation.

8. May thy inviolable car, whereby thou defendest[1] the donors of oblations, be everywhere around us.

SUKTA X. (X.)

THE deity and *Rishi* as before, the metre is *Padapankti.*

WE celebrate thee to day, Agni, who art like a horse (in conveying our burdens) with thy praises, conveying (our wishes to the gods), and (who art) like a benefactor, propitious and affectionate.[2]

2. Be now the conveyer, Agni, of our auspicious, powerful, efficacious, truthful, and great sacrifice.

3. Agni, who like the sun art light, propitiated by

1 The verse occurs in the Yajush, III. 36.

2 Yajush, xv. 44.: as the text is very elliptical, Mahidhara has a somewhat different explanation: thus, of aswam na, like a horse he says it alludes to the Aswamedhiha horse, as the priests celebrate him at the sacrifice: Sáyana explains the simile, Agni is the bearer of oblations as a horse is of burthens, bodháram aswamiva tathà havisho váhakam: of the epithet of stomaih, or ohaih, both agree in deriving it from vaha, to bear, but one explains it bearing or causing to acquire, fruit or reward; the other causing to attain to Indra, and the rest, Indrádi prapákaih: kratum na Sáyana renders uyakartáramiva, like a benefactor; Mahidhara explains it sacrifice, we may celebrate or augment that thy sacrifice Agni, with paaises, etc.,: the verse occurs also Sama-Veda, I. 434, II. 1127.

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these our hymns, come to our presence with all thy hosts (of radiance).[1]

4. Glorifying thee, Agni, to day, with these our praises, may we offer thee (oblations): thy (flames), bright as those of the sun, roar aloud.

5. Thy lovely radiance, Agni, whether by day or by night, shines upon (all objects) like an ornament (to give them) beauty.

6. Giver of sustenance, (Agni), thy favour is free from fault, like clarified butter: thy pure and golden lustre shines like an ornament.

7. Truthful Agni, verily thou removest from the mortal who institutes (thy) worship, whatever sin has been committed (by him) of old.

8. May our friendly and fraternal attentions to you deities prove fortunate; for such (attentions shewn) in every sacrifice (form) our security in the sphere (of the gods).[2]

ANUVAKA II.

SUKTA I. (XI.)

The deity and *Rishi* as before, the metre is *Trishtubh*.

POWERFUL Agni, thy auspicious radiance shines upon the proximity of the sun (by day); thy bright and visible (lustre) is conspicuous by night,[3] as the bland

1 This and the preceding occur Yajur-Veda, xv. 45 and 46, and Sáma-Veda II. 1128, 1129.

2 So Sàyana explains, no nàbhih sadane; nàbhi, bandhanam, binding or fastening: devànain sthane, [in the place of the gods, and sasminnudhan, sarvasmin yajne, in every sacrifice.

3 That is, oblations are to be offered with fire both morning and evening.

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and pleasing food (of sacrifice, the oblation) becomes manifest in thy form.

2. Agni, who art engendered repeatedly, and glorified by sacrifice, set open heaven to him who offers thee adoration: resplendent (Agni), bestow upon us that ample and acceptable (wealth), which, radiant (deity), thou, with all the gods, hast given (to other worshippers).

3. The offerings[1] (to the gods) are engendered, Agni, of thee; from thee (proceed) praises; from thee effective prayers; from thee come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

4. From thee, who art vigorous, the conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength; from thee comes wealth approved of by the gods, the source of happiness; from thee, Agni, (is obtained) a swift unarrested horse.

5. Immortal Agni, devout mortals worship with holy rites thee the first deity (of the gods), whose tongue exhilarates (them),[2] the dissipator of sin, the humiliator (of the demons),[3] the lord of the mansion, the unperplexed.

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1 Kávyá for kávyáni is explained by Sàyana, acts in connection with fire, such as bringing the deities, conveying oblations and the like, or it may mean the functions of the adhwaryu; otherwise it might have been thought to refer to the kavya, or offerings to the Pitris or manes.

2 By taking as their mouth the oblation.

3 Damunasam has various meanings: rakshasám dámanakarana manasupetam, being intent on destroying the Rákshasas having a mind for taming, or a tamed or humble mind, a liberal or a domestic mind.

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6. Agni, son of strength, since thou protectest (thy worshippers), far (remove) from us all iniquity; far (remove from us) sin; far (from us) all evil thoughts; for prosperous is he of whom thou, who art radiant by night, promotest the well-being.

SUKTA II. (XII)

Deity, *Rishi*, and metre as before.

MAY he who with uplifted ladle kindle thee, and thrice every day presents to thee the (sacrificial) food, knowing thy glory, Jâtaveda, to be invigorated by the act, surpass (all riches.

2. He who labouring dilligently brings thee fuel, honouring Agni, thy great glory; he who kindles thee in the evening and at dawn; he, prosperous and destroying his enemies, acquires riches.[1]

3. Agni is the possessor of great strength,[2] of excellent food, of riches, the youngest (of the gods): abounding in sustenance, he gives to the mortal who worships him precious (wealth) according to (his devotion).

4. If, youngest (of the gods), with the inconsiderateness common to men, we have ever committed

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1 Dosha sivah sahasoh suno yam deva á chit sachase swastaye. Sáyana refers sivah to Agni, as sivakara, making happy, but then there is no antecedent to yam, whom.

2 Brihatah kshatriyasya is explained by the scholiast, mahato balasya.

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any offence against thee, make us free from the defects of Earth ;[1] efface entirely, Agni our offences.

5. Let not us, Agni, who are thy friends, ever suffer harm from any great or comprehensive offence against either gods or men : bestow forgiveness upon our sons and grandsons, the reward of what has been well done.[2]

6. Adorable Vasus, in like manner as you have liberated the cow bound by the foot, so set us free entirely from sin : and may our existence, Agni, be prolonged.

SUKTA III. (XIII.)

The deity *Rish*, and metre as before ; or the deities may be considered as those specified or alluded to in each stanza.

FAVOURABLY-MINDED, Agni has manifested (his might) in regard to the wealth-bestowing procession of the resplendent dawns :[3] proceed, Aswins, to the dwelling of the pious (worshipper) : the divine sun rises with splendour.

2. The divine Savitri diffuses his light on high, dispersing the dew, and like a vigorous (bull) ardent for the cow : then Varuna, and Mitra, and other (divini-

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1 Aditer anágán is rendered by Sáyana, bhumer anágasah, páparahitán : in what sense the sins of earth, or against the earth, is to be understood, must be a matter of conjecture.

2 Yachchha tokáya, tanayàya, sàm yoh : sam the scholiast explain by páparupodravanàm sàtim, expiation or pacification of violences of the nature of sin, and yoh, sukritotpáditam sukham, happiness produced by what is done well.

3 This is apparently a mere paarphrastic announcement that the dawn having appeared the morning fire is to be lighted.

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ties), hasten to (fulfil)[1] their offices, when they elevate the sun in the sky.

3. Seven great coursers convey that sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.

4. Divine (sun), thou proceedest with most powerful (horses), spreading thy web (of rays), and cutting down the black abode (of night): the irimulous rays of the sun throw off the darkness which is spread like a skin over the firmament.

5. This sun, not far removed, and unobstructed, whether (looking) downwards or looking upwords, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

SUKTA IV(XVI).

The deity or deities, The Rishi, and metre as before.

THE resplendent Agni, by whom all is known, has manifested (his might) in regard to the dawns radiant with lustre: far-going Nâsatyas, come with your car to this our sacrifice.

The divine Savitri displays his banner on high, diffusing light through all worlds: contemplating (all

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1 Yat suryam divy-ârohanti the scholiast explains, yadârasmayah suryasya ârohanam kârayanti, when the rays of light cause the ascent of the sun, otherwise the nominative of the verb might be thought to be Mitra, Varuna, and the rest, Mitra being the deity presiding over the day, Varuna over the night.

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things, the sun has filled heaven and earth and the firmament with his rays.

3. The great and intelligent dawn, variegated with (many-coloured) rays of purple tint, bringing opulence, has come with (her) lustre: the divine Ushas, arousing (the sleepers), proceeds with her well-harnessed car (to distribute) felicity.

4. May those robust and active horses bring you (Aswins), hither at the breaking of the dawn, and may these *Soma* juices prepared, showerer (of benefits), for your drinking, exhilarate you at this (our sacrifice.)

4. This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky.[1]

SUKTA V. (XV.)

THE deity of the first six stanzas is Agni; of the two next Soma-ka; of the two last the As'wins; the *Rishi* is *Vámadeva*, the metre *Gáyatrí*.

Agni, the invoker (of the gods), like a horse (that bears a burden), is brought to our sacrifice;[2] a deity adorable amongst deities.

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1 See the preceding hymn.

2 Pariniyate has, however, a technical import implying a formal ceremonial, the bringing of the fire taken from the household fire wherewith to light the sacrificial fire, vàti san being a horse; that is, whom they load as a horse bringing a load; Agni being brought to become the bearer of the oblation, havir-vàhanah.

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2. Agni, thrice (a day), comes to our sacrifice like a charioteer, bearing the sacrificial food to the gods.

3. The sage, Agni, the lord of food, has encompassed the oblation,[1] giving precious things to the donor.

4. Radiant is this Agni, the subduer of foes who is kindled on the (altar) of the east as (he was kindled for Srinjaya,[2] the son of Devavata.

5. May the mortal who is strenuous (in worship) acquire authority over this Agni, the sharp-rayed, the showerer (of benefits).

6. They deligently worship him daily who is like a horse (to convey oblations), who is liberal and resplendent as the son of heaven, (the sun).

7. When the prince, the son of Sahadeva, promised (to present) me with two horses, I withdrew not when called before him.[3]

8. But immediately accepted those two excellent and well-trained horses from the prince, the son of Sahadeva.

9. Divine As'wins, may this prince, Somaka, the son of Sahadeva, your (worshipper), enjoy long life.

10. Divine As'wins do you to make the prince, the son of Sahadeva, long-lived.

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1 Yajur-Veda, II. 35, Sáma-Veda, I. 30: the commentator on the latter interprets the verb paryakramit as taking the offerings for conveyance to the gods.

2 A certain Somayáji: we have several princes of the name in the Puránas, but none distinguished by this patronymic: the Srinjayas are also a people in the west of India: Vishnu P. 193.

3 Achchá na huta udaram is explained, abhimukhena kumárena huta san tavaswavalabdhwá na nirgatavàn asmi, being called by the present prince, I did not go forth without receiving the two horses.

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SUKTA VI. (XVI.)

The deity is Indra; the *Rishi* as before; the metre is *Trishṭubh*.

MAY the truthful Maghavan, the acceptor of the spiritless *Soma*,[1] come to us; may his horses hasten to us: to him we offer this sacrifice, the very potent beverage: may he grant the fulfilment of our desires.

2. Hero, Indra, set us free to-day to give thee exhilaration at this sacrifice, as (they let loose a horse) at the end of the road: may the worshipper, like Us'anas, repeat an acceptable prayer to thee, the knower (of all things), the destroyer of the *Asúras*.

3. Like a sage (knowing) what is hidden, and fulfilling sacred rites, to the showerer (of benefits) quaffing copiously the effused (libation), exults (in the draught), and this generates the seven efficient (rays) from heaven which, being glorified, have made (manifest) the objects of (human) perception by day.[2]

4. When the vast luminous heaven manifested by the rays (of light) is displayed, then are (the deities) resplendent according to (their heavenly) abode: the chief of leaders, Indra),[3] in his approach has scattered the thick glooms so that men may see.

5. Indra, the acceptor of the stale *Soma*, sustains infinite greatness, and has filled both heaven and earth by his magnitude: therefore has the vastness of him who has surpassed all the regions, exceeded (the world.

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1 Rijishin, poss. from Rijisha-vigatasárah somah, the Soma of which the essence is gone.

2 Ajajinat sapta kárun ahná chich chakrur vayuná grínantah is rather obscure: it is explained by the scholiasts as in the text.

3 The scholiast says Surya, but this can only be as identical with Indra, to whom the hymn is addressed.

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6. Knowing all things profitable for men, Sakra has, with his willing friends (the Maruts), sent forth the waters, for they, with (loud) shouts, divided the clouds, and, desiring (to fulfil) their office, set open the pasturage of the cows (of the *Angirasas*).

7. Thy protecting thunderbolt has slain Vritra, obstructing the (issue of the waters), the conscious earth (co-operating) with (thee): valiant hero, preserver (of the regions), send down by thy strength the waters of the firmament.

8. Invoked of many, when thou hadst divided the cloud for (the escape of) the waters, *Saramâ* appeared before thee; and thou, the bringer of abundant food, hast shewn us favour, dividing the clouds and glorified by the *Angirasas*.

9. Maghavan, who art honoured by men, thou hast repaired to the presence of the sage[1] for (the sake of) bestowing (upon him) wealth, and when soliciting (thee) in his need (for aid): defending (him) with thy protection, the guileful, impious *Dasyu* has been destroyed in the contest for the spoil.

10. With a mind resolved on killing the *Dasya*, thou camest (to his dwelling), and Kutsa[2] was eager for thy friendship: now have you two alighted in his, (Indra's), habitation, and, being entirely similar in from

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1 The text has kavim, usually rendered kránta darsi, the seer of the past; but according to the commentator it is here a synonyme of Kutsa, as in the next stanza.

2 A Rájarshi, the son, it is here said, of Ruru, also a royal saint; frequent mention of the name has occured, see index, vols. I. and II., but it is borne by different persons: Kutsa, the author of the several Suktas, (vol I. p. 26.), being termed the son of Angiras; whilst (ibid. p. 265.) we have a Kutsa son of Arjuna.

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the truthful woman has been perdlexed (to discriminate between you).[1]

11. Thou goest with Kutsa in the same chariot, determined to defend him: (thou who art) the tormentor (of foes), the lord of horses (of the speed) of the wind: on the same day wherein, yoking (to the car) the straghit-going steeds, as if to receive food, the sage (Kutsa) has been enabled to cross over (the sea) of calamity.

12. For Kutsa, thou hast slain the unhappy S'ushna and in the forepart of the day, attended by thousands (thou hast slain) Kuyava with the thunderbolt: thou hast swiftly destroyed the *Dasyus*, and thou hast cut them to pieces in the battle, with the wheel (of the chariot of) the sun.

13. Thou hast subjugated Pipru and the mighty Mrigaya[2] for the sake of Rijiswan the son of Vidathin;[3] thou hast slain the fifty thousand Krishnas;[4] and, as old age (destroys) life, thou hast demolished the cities (of Sambara).

14. While having (thy) person in the proximity of the sun, thy form becomes redolent of ambrosia and thou art like the cervine elephant,[5] consuming the

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1 After the destruction of the enemies of Kutsa, Indra conveyed him to his palace, where Sachi, the wife of Indra, could not tell which was her husband as they were both exactly alike.

2 Mrigaya is said to be the name of an Asura; Pipru has frequently been named.

3 The name of Rajas.

4 Vol. I. 260: these are here also said to be Rakshasas of a black colour, krishnavarnáni Rakshansi: the legend alluded to formerly specified but 10,000: here we have panchásat sahasrá.

5 Mriga na hasti is explained gaja-visesha, mriga iva, a sort of elephant like a deer: quære if the Sivatherium existed in the time of this Sukta.

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strength (of the strong), and art like a terrible lion when wielding thy weapons.

15. Relying (upon Indra) for protection, and desirous of riches, (pious men) repair to him soliciting his presence in the sacrifice, as if, in the battle; asking for food, celeberating his praise with hymns, for he is the refuge (of his worshippers), and resembles the grateful and lovely (goddess) of nutrition.[1]

16. Let us invoke that gracious Indra who has made so many things good for man; who bestowing enviable opulence, quickly brings acceptable food to a worshipper like me.

17. Hero, Indra, when in any conflict of men the sharp thunderbolt falls in the midst (of them), and when, lord, there is a terrible battle, then the defender of our persons is made known.

18. Be thou the protector of the pious acts of Vámadeva; be thou in battle an unfailing friend: we come to thee, eminent in wisdom; mayst thou be ever benignant to thy praiser.

19. In every battle, Maghavan, may we along with those men who trust in thee and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify thee many nights and years.

20. Therefore we offer to the vigorous Indra, the showerer (of benefits), holy adoration, and he may never withdraw his friendly (actions) from us, and that he may be our powerful protector, the defender of (our) persons, as the Bhrigus (fabricate) a car (for use.[2]

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1 The goddess Lakshmi.

2 Bhrigavo na ratham is all we have in the text: the scholiast explains the first diptâs-takshânah, bright or dexterous carpenters: the object of the comparison is not very obvious, but apparently

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21. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): Lord of horses, a new hymn has been made for thee:[1] may we, possessed of chariots, be ever delighted in (thy) praise.

SUKTA VII. (XVII.)

The deity and *Rishi* as before; the metre is also the same, except in the fifteenth verse, in which it is *Virât*.

THOU, Indra, art mighty; the vast earth confesses to thee (thy) strength, as doth the heaven: thou hast slain Vritra by thy vigour, thou hast set free the rivers arrested by Ahi.

2. At the birth of thee who art resplendent, trembled the heaven (and trembled the earth through fear of thy wrath; the mighty clouds were confined; they destroyed (the distress of drought), spreading the waters over the dry places.

3. The subduer of foes, manifesting his energy and hurling his thunderbolt scattered the mountain by his strength: he slew Vritra with the thunderbolt, exulting, and the waters whose obstructor was destroyed rushed forth with rapidity.

4. Heaven, thy progenitor, conceived (I have obtained) a worthy son;[1] the maker of Indra was the

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it intends, that as a wheel-wright makes a chariot for a special purpose, so the worshipper performs worship in order to secure Indra's favour.

1 Akâri Brahma: the phrase has occurred before, see Sukta 6, verse 2.

2 Suviras-te janità manyata dayauh: the commentator renders dyau by dyotamána, and considers janitá to imply Prajápati.

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accomplisher of a most excellent work: he who begot the adoroble (Indra), larmed with the thunderbolt, irremovable from his station, and endowed with greatness.

5. All men, praising the munificence of the divine Maghavan, verily glorify him who alone cast down many, Indra, the king of men, the adored of many.

6, Truly are all libations his; the inebriating draughts are truly most exhilarating to the mighty Indra: truly art thou the lord of wealth, of (all sorts of) treasures: thou, Indra, supportest all people by the gift (of riches).

7. (We praise) the slayer of many foes, the courageous, the discomfiter (of enemies), the great, the unbounded, the showerer (of benefits), the wielder of the bright thunderbolt, him who is the destroyer of Vritra, the bestower of food, the giver of wealth, Maghavan the possessor of riches.

8. This Maghavan, who destroys assembled hosts, is he who is renowned as chief in battles: he brings the food which he bestows (upon the worshipper): may we be held dear in the friendship.

9. This (Indra), is renowned, whether conquering or slaying (his foes), or whether in conflict he recovers the cattle: when Indra truly entertains anger, all that is stationery or moveable is in fear of him.

10. Indra, the lord of opulence, who has overcome many (enemies), has completely owned (their) cattle (their) gold, (their) horees: chief leader by his energies, praised by these his worshippers, he is the distributor of riches, the bestower of wealth.

11. Soma portion (of his strength) Indra derives from his mother, some portion from his father: he who

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though his progenitor,[1] has begotten (the world), and animates its vigour repeatedly, as the wind is driven by thundering clouds.[2]

12. Thou art the Meghavan who makes one man destitute, another prosperous, who (scatters from his worshipper) the accumulated dust (of sin), the destroyer (of foes), like the heaven with the thunderbolt, Maghavan conducts his worshipper to wealth.

13. He has hurled the wheel (of the chariot) of the sun, and has stopped Etasa going forth to (battle): the dark undulating cloud bedews him, (staying) at the root of radiance in the regions of its waters.[3]

14. As the sacrificer (pours the oblation) at night upon the fire.[4]

15. May we (who are) wishing for cattle, for horses, for food, for wives, through his friendship induce Indra, the showerer (of benefits), the giver of wives, the unwearied granter of protection, to come down, as a bucket (is lowered) into a well.

17. Be our preserver, thou who art looking (benevolently upon) all; a kinsman (to us); a supervisor (of all things), a bestower of felicity on those who are worthy (to offere) libations; a friend, a protector, a

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1 Prajápati, again, according to the scholiast.

2 The simile is, however, applied to Indra by the scholiast in another sense; as the wind is impelled by thunder-clouds, so Indra is influenced by the hymns of the worshippers.

3 In the antariksha, or firmament.

4 Asiknyâm yajamano na hotá: the commentator considers hotâ as put for hotâram, the nom. for the accus., and explains it the invoker, Agni, âhvâtâram agnim: he supplies also the copulative, sinchati soman, he sprinkles the Soma; the stanza consists but of one pada, and is considered to refer to the preceding one.

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defender in the highest degree amongst defenders, a creator: (be thou, who bestowest) the world of heaven upon him who desires it, the giver to us of food.

18. Regard theyself as a protector of those who desire thy friendship; be a friend deserving of commendation: grant, Indra, food to him who praises (thee): suffering difficulties, we make our supplications to thee, worshipping thee with these holy rites.

19. When Indra, the possessor of opulence, is glorified, he singly destoys many unyielding foes: the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him.

20. The many-voiced Indra, the possessor of opulence, the supporter of men, the irresistible, bestows upon us, when praised by us, assured (rewards): thou, (Indra), art the king of men: grant to us abundantly that great fame which (is due) to (thy) worshipper.

21. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.[1]

SUKTA VIII. (XVIII.)

INDRA, Aditi, and Vamadeva are both the deities and *Rishis* of the *Sukta*, as it consists of a dialogue amongst them: the metre is *Trishtubh*.

INDRA speaks.] This is the old and recognised path by which all the gods are born; so, when fullgrown,

1 The same as the last verse of the preceding Sukta.

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let him be born in the same manner; let him not cause the loss of this his mother.[1]

2. Vamadeva speaks.] Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side: many acts unperformed by others are to be accomplished by me: let me contend (in war) with one (enemy), in controversy with one opponent.

He. (Indra), has asserted (that it will) cause the death of my mother: let me not proceed by the usual way, but proceed quickly, according (to my will: in the dwelling of Twasetri Indra drank the costly *Soma* from the vessels of the offerers.[2]

4. Aditi speaks.] What irregular act has he committed who (I, his mother,) ore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.[3]

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1 According to the legend recited by Sâyana, the Rishi, Vâmadeva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to Aditi, who thereupod came, with her son Indra, to expostulate with the Rishi: this is the subject of the Sukta: the interesting part of this absurd story is its accordance with the birth of Sâkya, according to the Buddhists, who may possibly have borrowed the notion from the Veda.

2 Here, Sâyana observes, Vâmadeva vindicate his own wilfulness by the example of Indra, who came to Twashtri's house univited, and, by force, drank the Soma prepared for other gods.

3 Aditi defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

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5. Deeming it disreputable (that he should be sought forth) in secret,[1] his mother endowed (Indra) with (extraordinary) vigour: therefore, as soon as born he sprung up of his own accord, invested with splendour, and filled both haven and earth.

6. These (rivers) flow murmuring as if, being filled with water, they were uttering sounds (of joy): ask them what is this they say;[2] what is the encompassing cloud that the waters break through

7. What do the sacred expiatory strains declare to me?[3] the waters receive the reproach of Indra; my son has slain Vritra with the mighty thunderbolt: he has set those rivers free.

8. Vamadeva speaks.][4] Exulting, the youthful mother brought thee forth: exulting, Kushavâ[5] swallowed thee: exulting, the waters gave delight to the infant: Indra, exulting, rose up by his strength.

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1 In the privacy of the lying-in chamber, unworthy of so great a divinity.

2 That is, they are proclaiming the greatness of Indra, by which, and not by their own efforts, they have been extricated from the cloud.

3 Kimu shwid asmai nivido bhananti; the Nivids are certain verses repeated at some sacrifices to Indra and the Maruts in their honour, and are tantamount to an acquittal of the charge imputed to Indra, and here anticipated by Aditi of brahmanicide, Vritra being a brahman: the crime was transferred to the waters in the shape of foam: these explanations are rather, perhaps, derived from the Pauranik developements of the original legends, imperfectly handed down.

4 The rest of the Sukta is by the Rishi in praise of Indra.

5 The commentator says a Râkshasi, whom Indra, although at first swallowed by her, drove out of the lying-in chamber.

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9. Vyansa,[1] exulting and striking (hard blows, smote thee, Maghavan, upon the jaw; whereupon, being so smitten, thou provedst the stronger, and didst crush the head of the slave with the thunderbolt.

10. As a heifer bears a calf, his mother, (Aditi), bore Indra, mature (in years), strong, irresistible, vigorous, energetic, invincible, (destined) to follow his own course, heedful of his person.

11. His mother inquired of the mighty Indra, have these deities deserted thee, my son? then Indra said, Vishnu, my friend, (if thou) purpose slaying Vritra, exert thy greatest prowess.

12. Who has made thy mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than thou, since thou hast slain the father, having seized him by the foot?[2]

13. In extreme destitution I have cooked the entrails of a dog:[3] I have not found a comforter among the gods: I have beheld my wife disrespected: then the falcon,[4] (Indra), has brought to me sweet water.

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1 The name of a Râkshasa who also attempted to destroy the infant Indra.

2 Yat prâkshinâh pitaram pàdagrihya: the particulars of this incident are not related by Sâyana, who contents himself with saying the allusions are variously explained by Taittiriyakas—Taittiriya Sanhitâ, vi. i. iii. 6.

3 So Manu has, Vâmedeva, who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, x. 106: ichchhan attum, wishing to eat, might be considered equivocal, but the text here states suna ântrâni peche, I cooked the entrails of a dog.

4 That is, swift as a hawk, s'yena vat-sighra gâmindrah.

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ADHYAYA VI

MANDALA IV. *(Continued.)*

ANUVA'KA II. *(Continued.)*

SUKTA IX. (XIX.)

The deity is Indra; the *Rishi* as Vàmadeva; the metre *Trishtubh.*

INDRA, wielder of the thundercolt, all the protecting deities who are reverently invoked, and both the heaven and the earth, glorify thee who art verily one alone, mighty, vast, and pleasing of aspect, for the destruction of Vritra.

2. As elders (send forth their yonng), so the gods have sent thee (against Vritra): thence thou becamest, Indra, who art the abode of truth, the sovereign of the world: thou hast slain the slumbering Ahi for (the release of) the water, and hast marked out (the channels of) the all delighting rivers.

3. On the day of full moon[1] thou hast slain with the thunderbot the insatiable, unnerved, ignorant, unapprehending, slumbering Ahi, obstructing the gldiing downward-flowing (streams).

4. Indra, by the strength, has agitated the exhausted firmament, as wind, by its violent (gusts, agitates) the water: exulting in his strength, he has divided the solid (clouds), and has shattered the peaks of the mountains.

5. The Maruts have hastened to thee like mothers to their young: like chariots they have rushed in along (with thee); thou, Indra, hast satisfied the flowing

1 Aparyan is the phrase of the text, explained paurnamàsyám.

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streams; thou hast shattered the clouds: thou hast set free the obstructed rivers.

6. Thou hast made the vast, all-cherishing, and exuberant earth, delighted with (abundant) food, and tremulous water, for (the sake of) Turviti and Vayya: thou hast made the rivers easy to be crossed.

7. Indra has filled the youthful rivers, the parents of plenty, the corroders (of their banks), like armies destructive (of their foes): he has inundated the dry lands, and (satisfied) the thirsty travellers: he has milked the barren cows whom the *Asuras* had become the lords of.[1]

8. Having slain Vritra, he has liberated many mornings and years (that had been) swallowed up by darkness, and hast set the rivers free: Indra has released the imprisoned rivers, encompassed (by the cloud), to flow upon the earth.

9. Lord of horses, thou hast brought the son of Agru[2] from his dwelling, where he was being devoured by the ants:[3] when extricated, although blind, he distinguished the serpent;[4] and when he came forth the joints that had been sundered in the ant-hill were restrung.[5]

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1 Adhok staryo dansupatnih, that is, he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani.

2 The commentator has only a certain female, Agru nama káchit.

3 Vamribhir-adánam, upajihvikábhir-adyamánam: Sáyana evidently understands by upájihvikâ, the white ant, as he explains, nivesanát, valmikákhyàt sthanat: valmika is the familiar term for a hillock thrown up by the insect.

4 Ahim, explained sarpam: the presence of a snake in an ant-hill is still a popular notion.

5 The phraseology is partly doubtful: uhhachhit samaranta

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10. The sage, (Vamadeva), knowing royal Indra, the ancient deeds of thee who art all-wise, has proclaimed the actions, such as thou hast performed them, generative of rain, self-evolved, and beneficial to man.

11. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SUKTA X. (XX)

The deity, *Rishi*, and metre as before.

MAY the illustrious Indra, the granter of desires, come to us, whether from afar or nigh, for our protection: he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats, (attended) by the most illustrious (Maruts),

2. May Indra, looking down upon us, come with his steeds to our presence for our protection and enrichment: may the mighty thunderbolt, the possessor of wealth, aiding) in battle, be present at this our sacrifice.[1]

3 Thou Indra, placing us before thee, shalt receive this sacrifice, our holy offering; and as the huntsman (kills his game) may we, thy worshippers, holder of the

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parva, Sâyana interprets it valmikahhyâyâ ukhâyâs chhedakâni samagachchanta, the joints which had been relaxed or corroded by the insects of the ukhâ, or ant-hill, were re-united by Indra.

1 Yajur-Veda, xx 48, 49: in the first, Mahidhara supplies balaih instead of marudbhih as the subst to ojishthebhih; and in the second renders vâjasâtau for the sake of bestowing food.

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thunderbolt, for the requirement of riches through thee, be victorious in battle.

4. Indra, the giver of food, be near to us, favourably disposed; and anxious for our (good), drink of the effused, prepared, exhilarating *Soma*, and be pleased by the (sacrificial) food (offered) with the noon-day hymn.[1]

5. Like a man boasting of his wife, I glorify that Indra who is invoked of many, who is hymned by recent sages, (who is) like a tree with ripe fruit, like a victorious (warrior), skilful in arms.

6. He who is vast and self-sustained like a mountain, the radiant and formidable Indra, born of old for the destruction (of the foes of the gods), the wielder of the ancient thunderbolt, charged with splendour like a jar (filled) with water.

7. Of whom there is no opposer by (reason of) his birth, nor any destroyer of the wealth that accomplishes (pious works: powerful and resplendent (Indra), the invoked of many, do thou who art the showerer (of benefits) bestow upon us riches.

8. Thou rulest over the riches and the dwellings of men; thou art the rescuer of the herd of cattle; thou art the giver of instruction, the smiter in battles, and the distributor of great heaps of riches.

9 By what wisdom is he who is most wise renowned? by that wherewith the mighty Indra repeatedly does (great things): he is the especial effacer of the manifold sin of the worshipper, and bestows wealth upon his adorer.

10. Harm us not, but cherish us, Indra: bestow

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1 Samandhasâ mamadah prishthyena: prishthyam is termed the mâdhyandinasavana udgátribhirudgiyamânam stotvam.

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upon us that abundant wealth which it is thine to give to the doner (of the oblation): praising thee, we celebrate thee at this sacred rite, which is new and excellent, and (at which the oblation) is proper to be presented.

11. Glorified (in the past), glorified Indra, at present satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

SUKTA XI (XXI).

The deity *Rishi*, and metre as before.

MAY Indra come to us for our protection, and being praised (by us), may the mighty hero be exhilarated along with (us)[1] at this rite; he whose energies are many: may he, like the radiant sun,[2] recruit his own overpowering vigour.

2. Glorify the powerful leaders[3] of that renowned and opulent (Indra), whose victorious and protecting energy rules over men, like a universal sovereign entitled to veneration.

3. May Indra, accompanied by the Maruts, come quickly for our protection, from the heaven, from the

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1 Mahidhara Yajur-Veda, xx. 47, says, with the gods, devaih saha: Sáyana has asmábhih saha.

2 Dyaur nakshatram abhibhuti pushyát: Mahidhara connects the simile with what precedes, whose many exploits (are celebrated) like the heaven: he refers, also, kshatram to the sacrificer, may he, (Indra), cherish (our) strength.

3 Vrishnyáni nrin, balabhutan netrin, that is, the Maruts.

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earth, from the firmament, or from the waters; from the sphere of the sun, from (any) distant region, from the abode of the rains.

4. We glorify, in solemn rites, this Indra who rules over substantial, abundant riches: who by his prowess is victor over (hostile hosts; who by his munificence brings excellent (wealth) to the presence (of his worshippers.)

5. Let the invoking priest bring to our dwellings that (Indra), who, firmly fixing the (world), returns food for (sacrificial food), and (utters) a voice enjoining (men) to worship:[1] he who is to be propitiated by praises, who is adored by many.

6. When the repeaters of (his) commendations, abiding in the dwelling of the worshipper,[2] approach Indra[3] with praise, may he who is our (great sustainer) in conflicts, whose wrath is difficult to be (appeased), become the ministering priest of the master of the house.

7. True it is that this might of the son of the protector of the world,[4] the showerer (of benefits,) affects for his advantage the offerer of praise: it (prevails) in the secret (thoughts,[5] of the worshipper, and in his

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1 Vácham janayan yajadhyai; the speech of Indra is the thunder, the effect of which is to induce the parcus deorum cultor et infrequens, whether Roman or Hindu, retrorsum vela dare.

2 Ausijasya, from usij, a priest, one who employs priests.

3 Adri is the name in the text, a name, it is said, of Indra, from dri to divide, to tear, as foes.

4 Bhárvara, is explained as the patronymic of Bharvara, which means jagadbharttá, the protector of the world, or Prajápati.

5 The text has only guhà pra, which Sáyana expands into guhárupa hridaye prabhavati: it, that is, the strength, balam, of Indra, prevails or presides over the heart, in the nature of secrecy or mystery.

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dwelling, for (the accomplishment of his) pious acts, (the attainment of his) desires, and his delight.[1]

8. Inasmuch as he has opened the doors of the cloud, and has supplied the rapid courses of the waters with (additional torrents, so when the pious have recourse to Indra for food, he finds (it) in the haunt of the *Gaura* and *Gavaya*.[2]

9. Thy auspicious hands, Indra, are the doers of good deeds; thy two hands, Indra, are the extenders of wealth to him who praises thee: what, Indra, is this delay? why dost thou not exhilarate us? why art thou not delighted to make us gifts?[3]

10. Thus (glorified) Indra, who is faithful (to his word), the lord of wealth, the slayer of Vritra, bestows riches on man;[4] so thou, the praised of many, give us riches for our pious acts, that I may eat of thy divine food.

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1 This verse is somewhat obscurely expressed: the purport, according to the scholiast, is, that the might of Indra always protects his worshipper, Indrasya balam sarvadá yajamánam pálayati.

2 Vidat gaurasya gavayasya gohe: vidat here has no government, and goha for griha, a dwelling, is a strange term as applicable to the Gaura and Gavaya which Sayana says, are two species of mriga, a deer, or any wild animal; but they are in fact two kinds of wild cattle Bos-gavæus, or Gavæus-frontalis, and Bibos gaurus, or B. cavifrons, confounding the latter also with the Bibos asil of Silhet: the purport of the expression, according to the scholiast, is, that Indra obtains those two animals tau dwau pasu labhate, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.

3 Varivah purave kah, manushyáya dhanam karoti: it might be thought to refer to a descendant of Puru, but the first vowel of Pure is short.

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11. Glorified in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water); lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

ANUVAKA III.

SUKTA I. (XXII.)

Deity *Rish*, and metre as before;

SINCE the great and mighty Indra is propitiated by our (oblations), since he desires (them) from us, may he, the possessor of opulence, who comes wielding the thunderbolt by his strength, accept the (sacrificial) food, the hymn, the *Soma* libation, and the prayers.[1]

2. The showerer (of benefits), casting with his hands the quadrangular bolt that causes rain, fierce, the chief of leaders, the achiever of (glorious) acts, is desirous of the prosperity of the investing *Parushni*[2] (river) whose (bordering) districts he has frequented through regard.[3]

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1 Alluding to the four-fold forms of offering worship, Brahma, Stoma, Soma, and Uktha: the first is said to be the cakes steeped in butter and the like offerings or oblations; the second, the praise that is recited aloud; the third, the libation of the Soma juice; and the fourth, the praise or prayer that is repeated silently or in a lower tone, not chaunted or sung.

2 Urnám parushnim is explained âchhâdikâm parvavatim nadim, the river having joints or bends covering—the comment does not say what.

3 The phraseology here is somewhat obscure, and the scholiast does not materially enlighten us; the text is, yasyáh parváni

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3. Who divine, most divine, as soon as born (was endowed) with abundant viands and great energies, holding in his arms the willing thunderbolt, and causing by his strength, (both) heaven and earth to tremble.

4. All the high places, and the many low places, the heaven and the earth, trembled (through fear) of the mighty (Indra) at his birth: the strong (Indra) cherishes the parents of the moving (sun),[1] and the winds, like men, make a noise in their peregrination.

5. Of thee, Indra, who art mighty, great are the deeds, and to be proclaimed at all sacrifices, inasmuch as, high-minded hero, thou, sustaining (the world), hast by thy strength slain Ahi with the resistless thunderbolt.

6. Most powerful Indra, all these, thy exploits, are verily true: (through fear of thee), the showerer (of benefits), the cows shed (milk) from their udders: then benevolent-minded (Indra), the rivers, fearing thee, flow with rapidity.

7. Then, Indra, lord of horses, the divine sister (rivers) praise (thee) for thy protection when thou didst set them free to flow, after having been impeded (by Vritra) through a long confinement.

8. The exhilarating *Soma* juice has been expressed: now may the current flow to thee, and may the expiatory power of the illustrious utterer of praise be directed

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sakhyáya vivye; lit, whose joints through friendship he has approached: Sáyana explains it, yasyàh nadyàh nadyàh bhinnàn desàn sakhikarmane samvritavàn, the separate districts of which river he has, for the sake of friendly acts, covered or concealed.

1 Mátará bharati goh: the latter Sâyana explains gantuh suryasya.

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towards us, as the quick rider holds firmly the reins of the steed.[1]

9. Enduring Indra, bestow upon us energies, excellent, superior, powerful: bring under subjection to us enemies deserving of death: demolish the weapon of the malevolent man.

10. Hear our praises, Indra, and bestow upon us many kinds of food: fulfil all our desires, and know thyself, Maghavan, to be to us the donor of cattle.

11. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligant in (thy) praise.

SUKTA II. (XXIII.)

Deity, *Rishi* and metre as before; or the deity of the third, ninth and tenth verse, may be *Rita*.

In what manner may (any one) extol the mighty Indra? at the sacrifice of what worshipper may he, propitiated, be present, drinking the sacrificial *Soma* beverage, desirous of the (socred food, and pleased (by the oblation)? the mighty Indra is borne (to the rite) for the purpose of bestowing brilliant wealth.

2. What hero has enjoyed his fellowship (in battle?) who has been a sharer in his benevolent thoughts? when does any one appreciate his wonderful

1 The phraseology is very obscure in some parts: sami sasamânasya saktih is explained by Sàyana samanam stuvatah stuti karma, but what this means, especially in connection with what follows, asmadryah s'us'uchànasya yamya, it is difficult to say.

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bounty? when is he (present) for the promotion of the prosperity of a man who glorifies and worships him.

3. How is it that Indra hears (the worshipper) who invokes him? and, hearing, how does he know his necessities? what are his gifts of old; why have they termed him the fulfiller (of the desires) of him who offers praise?

4. How does he who glorifies Indra and is diligent in his worship, although encountering opposition, obtain from him wealth? may the divine Indra be the appreciator of my praises, when accepting the sacrificial food he is propitiated towards me.

5. When, in what manner, at the dawning of this morning, has the divine Indra accepted the friendship of a mortal? when, and in what manner, (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offering) before him?

6. May we in any manner proclaim thy friendship for thy friends? when may (we make known) thy fraternal regard? the efforts of the well-looking Indra are for the happiness of all: the wonderful form of the moving (Indra) is, like the sun, ever wished for.

7. Resolving to kill the oppressing, malevolent *(Rákshási)*,[1] not acknowledging Indra, he sharpened his sharp weapons for (her) destruction, and the fierce (Indra), the canceller of the debts, has kept afar the unknown dawns in which the debts (are to be paid).

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1 Jighànsan-druham, dhwarasam, anindrám: the last of the three epithets determines the gender of the party, but we have no other clue: the scholiast Rákshasim: who she may be is nowhere intimated; but from what follows it may be thought to mean death, the debt of nature, the payment of what Indra's favour delays by prolonging life; but this is mere conjecture: the comment is of no avail.

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8. Many are the waters of *Rita*[1] the adoration of *Rita* destroys iniquities; the intelligent and brilliant praise of *Rita* has opened the deaf (ears) of man.

9. Many are the stable, sustaining, delighted forms of the embodied *Rita*: by *Rita* are (the pious) expectant of food; by *Rita* have the kine entered into the sacrifice.[2]

10. The (worshipper) subjecting *Rita* (to his will) verily enjoys *Rita*: the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water:[3] to *Rita* belong the wide and profound heaven and earth: supreme milch kine, they yield their milk to *Rita*.

11. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SUKTA III. (XXIV.)

Deity *Rishi* and metre as before,

WHAT suitable praise may bring the son of strength, Indra, before us, to give us wealth: the hero, the lord of

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1 Rita ordinarily means sacrifice, or truth, or water: here it may apply, according to Sâyana, to Indra, or to Aditya, or to the three former personified as divinities: the following stanzas are a succession of changes on the word.

2 As presents made to the officiating priests; or the phrase may mean also, the rays of light have entered into the water, gâva, ritam âvivesuh, rasmaya udakam âvivesuh.

3 Ritasya sushmas-turayâ-u-gavyuh; is rather enigmatic: the scholiast explains it as in the text, sushmo, balam, turayas, turnam-gavyuh u-châ'rthe; jalakâmascha bhavati.

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cattle, is the donor, oh man, of the wealth of his adversaries to him who glorifies him.

2. He, Indra, is to be invoked for the destruction of Vritra: he, the deservedly praised, is to be worshipped: the real donor of wealth, he, Maghavan, gives wealth, (acquired) in battle, to the mortal who offers him prayer and libations.

3. Men verily call upon him in battle: the (devout) inflicters of austerity upon their persons[1] constitute him their preserver: when both (the worshipper and the priest) approach together the bountiful Indra, men (succeed) in (obtaining) the gifts of sons and grandsons.

4. Powerful Indra, men variously dispersed, come mutually together to celebrate sacred rites for the sake of obtaining rain: when men who are combatants assemble in battle, there are some of them who rely upon Indra.

Thereupon some verily worship the powerful (Indra); thereupon one man prepares the buttered cake that he may offer it to (Indra); thereupon the offerer of the *Soma* he distinguishes from him who presents no libation; thereupon some one rejoices to worship the showerer of benefits).

6. Indra bestows wealth upon him who offers a libation to him, desiring it, though in another sphere; and, with an humble mind, makes him who is devoted to him his friend in combats.

---

1 Ririkwânsas tanwah, are explained by Sâyana, swakiyâni s'arirâni tapasâ rechayanto yajamânâh, worshippers emaciating their own bodies by penance: if correctly interpreted, therefore, we have the ascetic penances of the Hindus, recognised by the text of the Veda.

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7. Indra accepting graciously the praises of his devoted (worshipper), who today pours out the libation of him, who toasts the buttered cakes, or fries the barley for Indra, exercises towards him the power that grants his desires.

8. When the destroyer (of enemies) distinguishes a mortal foe; when the lord is engaged in the long (continued) battle,[1] (his) bride summons to the dwelling the showerer (of benefits), encompassed by the offerers of the oblation.

9. A man has realized a small price for an article of great value,[2] and again coming (to the buyer he says)

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1 Dirgham yad âjim abhyakhyad aryu: Sâyana explains arya by swâmi, lord, that is, Indra; and Patni, in the following passage, he says, is Indra's wife; but it would be more consistent with the concluding passage to render arya as the name of the orthodox Hindu, in whose behalf his wife propitiates Indra.

2 The text is bhuyasâ vasnam acharat kaniyas: lit by much a man acquires a little, wealth or value: kaschid panyena dravyena alpataram mulyam prâpnoti: the kaschit must be understood, therefore, of the vendor, which is consistent with what follows in this and the next verse: the meaning of this and the following verse is thus explained, according to Sâyana, by ancient âchâryâs, skilled in religious doctrines: one (a vendor) who takes a small price for valuable goods, comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price; but he, the vendor, does not recover the full price, nor does he get back the article: according to the bargain between them it may not be otherwise: the sale has taken place, and if the bargain has been kept, then it has only to be considered that such is the object of the price, and that is the conclusion: a bargain has been made, and the (stipulated) price given; therefore, in the first place, an agreement is to be made by me: so reflecting, Vâmadeva, having by much praise got Indra into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse.

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this has not been sold; I require the full price; but he does not recover a small ptice by a large (equivalent): whether he[pless or clever they adhere to their bargain.

10. Who buys this, my Indra, with ten milch kine? when he shall have slain (your) foes' then let (the purchaser) give him again to me.

11. Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligant in thy praise.

SUKTA IV (XXV.)

THE deity *Rishis* and metre as before.

What friend of man, or worshipper of the gods, deserving the friendship of Indra, has to day enjoyed (it)? or what offerer of the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

2. Who has reverenced with (subtile) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him? who desires the society of Indra? who his friendship? who his fraternity? who (has recourse) to the sage Indra for protection?

3. Who solicits to-day the protection of the gods? who glorifies the *Adityas*, Aditi, light?[1] of whose effused libation do the Aswins, Indra, Agni, drink at will, propitiated by his praise?

1 Jyotir; but the commentator explains it water; Jyotir udakam.

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4. May Agni, the bearer of oblations, grant him felicity, and long behold the rising sun, (in the dwelling of him)[1] who says, let us offer libations to Indra leader (of rites), the friend of man, the chief leader amongst leaders.

5. Him neither many nor few can molest: may Aditi grant him infinite happiness: the performer of pious acts is dear to (Indra): dear to Indra is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

6. This hero, Indra, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the presenter of the libation: he is not the kinsman, nor friend, nor relative of him who offers no oblation (to him): he is difficult to access, and the punisher of him who repeats not (his) praise.

7. (Indra), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth: destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

8. The most exalted, the most humble (invoke) Indra; the middle (classes) invoke Indra; those going those stopping, (invoke) Indra; those dwelling at home, those going to battle, (invoke) Indra; men needing food invoke Indra.

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1 That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

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SUKTA V. (XXVI)

THE deity of the three first stanzas is said to be either Indra or Paramátma: in the first case the *Rishi* is Vâmadeva, in the second Indra: the deity of the other verses is the *Syena* or Hawk: Vâmadeva is the *Rishi*; the metre is *Trishtubh*.

I HAVE been Manu and Surya: I am the wise *Rishi*, Kakshivat: I have befriended Kutsa the son of Arjuni: I am the far-seeing Usanas; so behold me.[1]

2. I gave the earth to the venerable (Muni):[2] I have bestowed rain upon the mortal who presents (oblations); I have let forth the sounding waters: the gods obey my will.

3. Exhilarated (by the *Soma* beverage) I have destroyed the ninety and nine cities of Sambara;[2] the hundredth I gave to be occupied by *Divodvsa* when I protected him, *Atithigva*, at his sacrifice.

4. May this bird, *Maaruts*, be pre-eminent over other hawks, since with a wheelless car the swift-winged bore the *Soma*, accepted by the gnds, to Manu.[3]

---

1 This and the two following verses are attributed either to Indra or to Vâmadeva: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal existence: through the eye of supreme truth I am every thing, paramàrthyadrishtyâ kritsnam aham asmityarthah; we have here, therefore, the basis of the pantheistic vedânta.

2 The text has only âryâya, the scholiast supplies Manave.

3 Achakrayâ wadhayâ is explained, chakrarahitena rathena, with a car without wheels; the text has havyam, but the scholiast says this is a metonymy for the Soma, which, as we have before seen, page 71, note 3, is said to have been brought from heaven by the Gâyatri, in the form of a hawk: according to Sâyana we are to understand here by the hawk the Supreme Spirit, Parabrahma, but, this seems to be the notion of a later day.

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5. When the bird intimidating (its guardians), carried off from hence (the *Soma*) it was at large: (flying) swift as thought along the vast path (of the firmament) it went rapidly with the sweet *Soma* plant, and the hawks thence acquired celebrity in this world.

6. The straight-flying hawk, conveying the *Soma* plant from afar; the bird, attended by the gods, brought resolute of purpose, the adorable, exhilarating *Soma* having taken it from that lofty heaven.

7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices, and this being provided, the performer of many (great) deeds the unbewildered (Indra) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.

SUKTA VI. (XXVII)

THE deity is the Hawk, or *Parabrahma* under that personification; the *Rishi* is Vámadeva; the metre is *Trishtubh*, except in the last verse, in which it is *Sakvari*.

BEING still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.[1]

2. That embryo did not beguile me into satisfaction but by the keen energy (of divine wisdom), I triumphed

1 That is, according to the scholiast, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births: but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from its nest; as the Nitimanjari says, Vàmadeva syenarupam âsthâya garbhâd-yogena nihsritah, Vâmadeva, having assumed the form of a hawk, came forth from the womb by the power of Yoga.

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over it: the impellor of all,[1] the sustainer of many, abandoned the foes (of knowledge), and expanding, passed beyond the winds (of worldly troubles).[2]

3. When the hawk screamed (with exaltation) on his descent from heaven, and (the guardians of the *Soma* perceived that the *Soma* was (carried away) by it, then, the archer *Krisánu*, pursuing with the speed of thought and stringing his vow, let fly an arrow against it.[3]

4. The straight-flying hawk carried off the *Soma* from above the vast heaven, as (the *Aswins* carried off) *Bhujyu* from the region of Indra, and a falling feather from the middle of the bird dropped from him wounded in the conflict.[4]

5. Now may Maghavan accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds, offered by the priests; the upper part of the sweet (beverage) to drink for his exhilaration: may the hero accept (it) to drink for (his) exhilaration.

SUKTA VII (XXVIII).

The deity are Indra; and *Soma*; *Rishi* and metre as before.

THROUGH that friendship, Soma, which has united thee with they (friend) Indra, he has made the waters flow

---

1 The Paramâtma, or Supreme Spirit.

2 The vital airs, or life, the cause of worldly existence, which is pain.

3 The Aitareya-Brâhmana, as above mentioned, narrates this incident in the same manner.

4 Antah-parnam, tan-madhye sthitam; the Brâhmâna says, as we have seen, one nail of the leff-foot, but the shaft was broken by the collision, the fragments of the nail became the quills of the fretful porcupine, those of the arrow, water-snakes, flying foxes, and worms.

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for man ; he has slain Ahi ; he has sent forth the seven rivers, and has opened the shut-up sources (of the streams).

2. With thee, Soma, for his ally, Indra has quickly taken off by force the wheel of the chariot of the sun, abiding above with the vast and stationary (firmament) : the everywhere-going wheel (of the car) of the great oppressor has been taken away.[1]

3. Indra has slain the *Dasyus*, soma, in battle : Agni has consumed them before the noon :[2] he (Indra) has destroyed the whole of many thousands, as (robbers are the destroyers of those) going upon (their own) business, in a difficult and dangerous) (place).[3]

4. INDRA, thou hast made these *Dasyus* devoid of all (good qualities) ; thou hast made the servile races[4] abject : may you, (Soma and Indra), repel (and) destroy (your) enemies : accept (our) homage for their destruction.

5. Possessors of wealth, destroyers of foes, Indra and Soma, it is indeed true that you have distributed

---

1 Maho druho, prabhutasya drogdhuh, of the very mighty oppressor or tyrant, alluding probably to his heat.

2 Purâ madhyandinât : in the forenoon, when the Soma is drunk, and thence Indra and Agni have been invigorated.

3 The text has only durge durone kratwâ na yâtàm, as of those gone on account of business in a difficult place : where protection is difficult, Sàyana supplies, from robbers.

4 Viso dàsir-ahrinoraprasastâh : dàsih as the adjective of visah, pràjah, people, men, is explained, karmahinâh having no special or religiously instituted rites or functions, which is not incompatible with the literal purport, slave or servile : aprasastàh is not incompatible with the literal purport, slave, or servile : aprasastàh is rendered garhitah, reviled, vile : the expression is important as marking the existence of low and servile classes.

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great numbers of horses, and of the cattle which had been concealed, and the land which you had recovered by your strength.

SUKTA VIII. (XXIX.)

The deity is Indra, the Rishi, and metre as before.

HONOURED with accepted (sacrificial) viands, come, Indra exulting, with thy steeds, to our many rites for our protection; thou who art the lord, glorified by hymns, whose wealth is truth.

2 May Indra, the friend of man, the omniscient, come to the sacrifice when invoked by the offerers of libations: he who is possessed of good horses, who is fearless, honoured by the effusers of libations, who rejoices with the heroes (the *Maruts*).

3. Let (this worshipper) cause his ears to listen so as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the *Soma* juice, may the vigorous Indra render the holy places (conducive) to our wealth, and free from danger.[1]

4. That Indra), who repairs to the suppliant for (his) protection, to the sage in this manner invoking and praising him; he who, armed with the thunderbolt, places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars).

5. Opulent Indra, may we, who are protected by thee, who intelligent, devout, and offerers of praise,

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1 Sutirthà, sobhanáni tirthàni: the phrase would imply that there were places of pilgrimage at this period.

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be participant with thee for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation.[1]

SUKTA IX. (XXX.)

The deity, and *Rishi* as before ; the metre is *Gáyatri* except in the last stanza, in which it is *Anushtubh*.

There is no one, Indra, superior to thee ; no one more excellent (than thou) ;[2] slayer of *Vritra*, there is no one, verily, such as thou art.

2. Verily men are attached to thee as are all the wheels (to the body of the waggon) : in truth thou art great and renowned.

3. Verily all the gods, with thee (for) their strength, have warred (with the *Asuras*) ; wherefore thou hast destroyed them by day and by night.

4. In which (contests), for the sake of Kutsa and his allies, thou hast stolen, Indra, the (wheel of the car, of the sun.[3]

5. In which (contests), thou singly indeed hast warred with all those opposing the gods : thou, Indra, hast slain the malignant.

---

1 The phraseology is rather doubtful, brihaddivasya ráyr àkàyyasya dàvane purukshoh, which is explained, mahaddiptea àsamantát stutyasya bahwannasya dhanasya dáne nimitte bhejanàsas-twàm bhajamánà bhavema ; may we be enjoying thee for the sake of the gift of wealth of much food, every way commendable and very brilliant.

2 Sàma-Veda, 1. 203 : Benfey's text reads uttaram and jyáyas in the neuter ; instead of uttaro and jyàyán in the masculine, as in the Rich.

3 The text has mushaya suryam, thou hast stolen the sun, but this is explained by Sàyana by the more usual legend.

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6. In which (contests), Indra, thou hast, for the sake of a mortal, discomfited the sun, and has protected Etasa by (thine exploits.

7. Wherefore, slayer of Vritra, opulent Indra, hast thou thereupon become most incensed, and, in consequence, hast slain the son of Danu (Vritra) in this firmament.

8. Inasmuch, Indra, as thou hast displayed such manly prowess, thou hast slain the woman, the daughter of the sky,[1] when meditating mischief.

9. Thou, Indra, who art mighty, hast enriched the glorious dawn, the daughter of heaven.

10. The terrified Ushas descended from the broken waggon when the (showerer of benefits) had smashed it.

11. Then her shattered waggon reposed (on the bank) of the *Vipás'* (river,) and she departed from afar.

12. Thou hast spread abroad upon the earth, by the contrivance, the swollen *Sindhu* when arrested (on its course).[2]

13. By valour thou hast carried off the wealth of Sushna, when thou hadst demolished his cities.

14. Thou hast slain the slave Sambara, the son of Kulitara, hurling him from off the huge mountain.

15. Thou hast slain the five hundreds and thousands (of the followers, of the slave Varchin, (surrounding) him like the fellies (round the spokes of a wheel).

16. Thou, Indra, who art *Satakratu*, hast made Paravrij, the son of Agru, partictpant in sacred hymns.

---

1 The dawn, extinguished by the ascendancy of Indra throughout the day.

2 Sindhum vibâlyam vitasthânâm: vigatabâlyávasthâm, whose youth was passed *i.e.* who was full of water, sampurnajalâm; and vitishthamânâm, stopping or being stopped.

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17. The lord of acts, the wise Indra, has borne across (their difficulties), Turvasas and Yadu, when denied inauguration.[1]

18. Thou hast slain at once those two *Aryas*,[2] Arna and Chitraratha, (dwelling) on the opposite (bank) of the *Sarayu*.

19. Slayer of Vritra, thou hast restored the (one who was) blind, the (other who was) lame, both abandoned (by their kin):[3] (it is not possible) to exceed the happiness that is given by thee.

20. Indra has overturned a hundred stone-built cities[4] for Divodas, the donor of oblations.

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races) for the sake of Dabhiti.

---

1 Apàrayat, he enabled to cross: acccording to the scholiast, he made them worthy to be inaugurated, or crowned which they were not at first, as the text implies by asnàtarau, not bathers; alluding to their exclusion from the succession in favour of the youngest son Puru by their father Yayàti: see Vishnu Puràna, p. 414.

2 The scholiast renders àryà-aryàbhimanau; aryatwàbhimaninau, presuming on their dignity as áryas, and being without any faith or devotion to Indra.

3 We have here another, and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, Paravrij, Vol. II. 242, verse 12, and note: here we have not only the dual, jahitá for jahitau, but also dwá for dwau, the two, which agrees better with the still earlier allusion to the same defects in two different individuals; Vol. I. 390, verse 8, and note.

4 As'manmayinám puràmâm; whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

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22. Slayer of Vritra, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies).

23. When, indeed, Indra, thou excitest thy vigorous manhood, there is no one at the present time who may resist it.

24. Destroyer of foes, may the divine Aryaman distribute thy precious wealth; (may) Pushan (bestow it), (may) Bhaga (bestow it); may the toothless deity bestow the desired wealth.[1]

SUKTA X. (XXXI.)

THE deity, *Rishi*, and metre as before; but verses three, four, and five are in a variety of *Gáyatri*, termed *Pádanivrit*, having seven instead of eight syllables in each of the three divisions.

BY what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?[2]

2. What genuine and most esteemed of the exhilarating justice of the (sacrificial) beverage may

---

1 The text has vàmam pushà vàmam bhago vàmam devah karulati; the triple repetition of vàma, vananiyam, dhanam would seem to separate not only Bhaga, but Karulati from Pushan, but if the last be rightly rendered by krittadanta or adantaka, the broken-toothed, or toothless, it applies to Pushan the attribute has not occurred before, though the scholiast quotes the Veda for it, Pushà prapishtabhàgo adantaka hityàdi srutishu; according to the Puràna, Pushan had his teeth knocked out by Virabhadra's followers at Daksha's sacrifice; Vishnu Pur, 67, note 6.

2 This seems to be a popular stanza; it occurs twice in the Sàma-Veda, 1. 169, 232; once in the Yajush, 27, 29, and once in the Atharvan, xx. 124, 1.

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in-spirit thee to demolish the substantial treasures (of the foe).

3. Do thou the protector of us thy friends and praisers, be present with a hundred protections.[1]

4. (Induced) by the praises of men, return like a revolving wheel to us, depeudent (upon thy favour).

5. Thou comest in a downward (direction) to sacred rites, as if to thine own station: I glorify thee together with the sun.

6. When thy praises, and these sacred rites, Indra are addressed to thee, they first belong to thee and next to Surya.

7. Lord of holy acts, they call thee Maghavan the munificent, the resplendent.

8. And verily thou givest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence, nor resist the energies of thee opposing (them).

10. May thy hundred, thy thousand, protections, preserve us; may all (thy) desires (be for our defence).

11. Select us, Indra, on this occasion, for thy friendship, for (our) welfare, for vast and splendid riches.

12. Favour us, Indra, daily with infinite riches; (protect) us with all protections.

13. With fresh protections, Indra, like a warrior, open for us those pastures filled with cattle.

14. May our chariot, Indra, foe-repelling, brilliant unfailing, proceed (everywhere), possessing us of cattle and of horses.

---

1 The same may be said of this and the preceding stanza; they both occur in the other three Vedas, Sàma-Veda. 11, 33, 34: Yajur-Veda, 27, 40, 41; Atharva-Veda, 122, 2, 3.

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15. Surya make our fame exalted among the gods, as (thou hast placed) the sky, the shedder of most copious rain, above (all other regions).

SUKTA XI. (XXXII)

The deity Ṛishi, and metre as before.

INDRA, slayer of Vritra, come to us quickly:[1] thou who art mighty, (come) with mighty protections.

2. Wonderful Indra, wanderer at times (through space), thou art veriily the granter of (our) desires, and doest what is marvellous for the protection (of those who are engaged) in wondrous works.

3. Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee.

4. We, Indra, are along with thee; we zealously glorify thee: do verily proteet us all.

5. Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable, irresistible protections.

6. May we, Indra, be the friends of one like thee, possessed of cattle, allied (to him) for (the sake of) abundant food.

7. For thou alone, Indra, art lord over food combined with cattle; therefore do thou grant us ample food.

8. None change thy purpose, Indra, object of laudation, when being praised, thou desirest to bestow wealth upon the praisers.

---

1 Asmàkam arddham, asmáham samipam, near to us: Mahidhara explains arddha, dwelling-place, nivâsa desam, or hall of worship, deva-yajana desam: it is properly, a half, whence Benfey renders it seite, but this is merely inferential, like the interpretations of Mahidhara. Sáma-Veda, 1. 181, Yajur-Veda, 33, 65.

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9. The *Gotamas* glorify thee, Indra, with praise, that thou mayest grant wealth, and for the sake of abundant food.

10. We proclaim thy prowess, whereby exhilarated (by the *Soma*, and having gone against them, thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, Indra, object of laudation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, Indra; bestow upon them food and posterity.

13. Although, Indra, thou art the common property of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), Indra, give thee to us: guide thy horses towards us.

16. Eat (Indra) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

17. We solicit, Indra for a thousand well trained, swift-going horses, for a hundred jars[1] of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle; may riches come to us from thee.

19. May we obtain from thee, ten golden ewers, for thou, slayer of Vritra, art a bountiful giver.

---

1 Khári, a certain measure; by metonymy, a jar or ewer, drona-kalasá, holding such a quantity: in modern use it is the name of a grain measure, equal to sixteen dronas, or about three bushels.

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20. A bountiful giver art thou, Indra: give bountifully to us; (give) not little; bring much; for verily thou desirest to give much.

21. Verily thou art renowned amongst many as a bountiful giver; hero, slayer of Vritra, make us sharers in wealth.

22. Wise Indra, I praise thy brown (horses); bestower of kine, (who art) not regardless (of thy worshippers):[1] with those two steeds terrify not our cattle.

23. Like two puppets on an arranged, new, and slender stage, thy two brown (steeds) are brilliant at sacrifices.[2]

24. Thy two innocuous brown (steeds are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

---

1 He napât na pâtayitah, stotrin avinâsayitah, kintu pâlayitar, ityartha; oh thou, not casting down, not injuring or destroying, those who praise, that is, cherishing them.

2 Kaninakeva vidradhe nave drupade arbhake: nave and arbhake have their usual meanings, new, small; kaninake is explained by sâlabhanjike, dolls or puppets; vidradhe by vyudhe, arrayed, or arranged: and drupade by drumâkhyasthâne sthite, standing on a place fixed, termed either a tree, or from a tree, a plank or platform, probably, answering to a stage on which puppets were exhibited.

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ADHYAYA VII.

ANUVA'KA IV.

SUKTA I. (XXXIII.)

THE deities are the Ribhus ; the *Rishi* is Vamadeva ; the metre is *Trishtnbh*.

I SEND my prayer as a messenger to the Ribhus; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation) ; for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.[1]

2. When the Ribhus, by honouring their parents with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper).

3. May they who rendered them decrepid and drowsy parents, when, like two dry posts, again perpetually yong, Vaja, Vibhwan, and Ribhu associated with Indra, drinkers of the *Soma* juice, protect our sacrifice.

4. Inasmuch as for a year the Ribhus preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a year they continued its beauty, they obtained by their acts immortality.

5. The eldest said, let us make two ladles ; the

[1] As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods : if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

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youngest said, let us make three: Twashtri, Ribhus, has applauded your propesal.

6. The men, (the Ribhus), spake the truth, for such (ladles) they made, and thereupon the Ribhus partook of that libation: Twashtri, beholding the four ladles, brilliant as day, was content.

7. When the Ribhus, reposing for twelve days, remained in the hospitality of the unconcealable (sun), they rendered the fields fertile, they led forth the rivers, plants shrung upon the waste, and waters (spread over) the low (places.)

8. May those Ribhus who constructed the firm-abiding, wheel-conducting car; who formed the all-impelling multiform milch cow; they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

9. The gods were pleased by their works, illustrious in act and in thought: Vaja was the artificer of the gods, Ribhukshin of Indra, Vibhwan of Varuna.

10. May those Ribhus who gratified the horses (of Indra) by pious praise, who constructed for Indra his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle), like those who devise prosperity for a friend.

11. The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as gift of one) wearied out (by penance):[1] Ribhus, who are so (eminent), grant us, verily, wealth at this third (diurnal) sacrifice.

---

1 Rite srântasya sakhyâya is the phrase of the text: Sâyana says, na sakhitwâya bhavanti devâh, the gods are not through friendship, srántât tapo yuktât rite, except one wearied by penance, which would seem to apply to the worshipper; but again he says, ete srântá ato dadúh, they, wearied out, therefore gave.

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SUKTA II (XXXIV.)

THE deities, *Rishi*, and metre as before.

RIBHU, Vibhwan, Vaja, and Indra, do you come to this our sacrifice, to distribute precious things, for the divine word has indeed now desired the drinking[1] (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth,[2] be exhilarated, Ribhus along with the Ritus: the inebriating draughts are collected for you as well as pious praise: do you confer upon us riches with excellent posterity.

3. This sacrifice, Ribhus, has been instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men: before you have the propitiatory (libations) been placed, for Vajas, you are all entitled to precedence.

4. Now, leaders (of rites), the treasure that ought to be presented is to be given to the mortal performing (the sacred rite), the offerer (of the libation): drink, Vajas, (drink), Ribhus; I present it to you at the third solemn (diurnal) ceremony for your exhilaration.

5. Vajas, Ribhukshans, leaders (of rites), come to us eulogising exceeding wealth: these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

6. Sons of strength, come to this sacrifice, invoked

---

1 Drishanà devi: in the Aitareya Bráhmana it is said, Prajápati said to Savitri, these are fellow-students; do thou drink with them.

2 Vidánáso janmanah is explained, jananasya [devatwa-lakshanasya, devatwa-pràptim jânantah, knowing the attainment of deification.

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with veneration : givers of precious things, associated with Indra, with whom you are intelligent, participate in being gratified (by the libation), drink of the sweet *Soma* juice.

7. Sympathizing[1] in satisfaction with Varuna, drink Indra, the *Soma* juice ; drink it, thou who art entitled to praise, sympathising with the *Maruts* : drink, sympathizing with the first drinkers, with the drinkers (at the sacrifices) of the *Ritus* ;[2] sympathizing with the protectresses of the wives (of the gods),[3] the giver of wealth.

8. Ribhus, be exhilarated, sympathizing with the *Adityas*, sympathizing with the *Parvatas*,[4] sympathizing with the divine Savitri, sympathizing with the wealth-bestowing (deities of the) rivers.

9. Ribhus, who by your assistance (gratified) the Aswins, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and

---

1 It is not easy to find an equivalent for Sajoshâh, although the sense is obvious enough : sajoshà Indra Varunena somam páhi, is, literally, Indra, who art co-pleased with Varuna, drink the libation ; implying that they both derive the like satisfaction from the beverage which they imbibe together.

2 Ritupábhih is explained, rituyájadevaih, the deities to whom the Ritu sacrifice is dedicated.

3 Gnáspatnibhih : gná is usually rendered the wives of the gods : the compound is here explained strinámpáláyitryah, the female protectors of women : it may imply the goddesses, but there is no authority for such an interpretation.

4 Parva tebhih, parvavadbhih, parvanyarchyamánair-devaviseshaih : a sort of deities to be worshipped at the Parvas, certain periods of the month, as the new and full moon, etc.

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who, the all-pervading leaders (of rites), accomplished (acts productive of)[1] good results.

10. Ribhus, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

11. Ribhus go not away; let us not leave you (thirsting); (be present) unreproached at this sacrifice; be exhilarated, deities, along with Indra, with the Maruts, and with (other) brilliant (divinities), for the distribution of wealth

SUKTA III. (XXV.)

Deities, *Rishi*, and metre as before,

COME hither, sons of strength, sons of Sudhanwan; Ribhus, keep not away; map the exhilarating juices proceed to you at this sacrifice, after[2] the munificent Indra.

2. May the munificence of the Ribhus come to me on this occasion, (since) there has been the drinking

---

1 Swapatyàni chakruh: according to the scholiast, swapatana sàdhanàni karmâni, acts, the means of accomplishig their good offspring or consequences: according to Sáyana also the relative ye refers to the antecedent in the next verse, te agrepât, they the first drinkers, the Soma being first offered at the evening sacrifice to the Ribhus.

2 Indram anu, Indram anusritya or anugamantu: having followed, or may they come after, Indra; or it would be more consistent to render it, may they come after (you) to Indra, etc., see note 4, in the preceding page.

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of the effused *Soma*, in consequence of one ladle having been made fourfold by their dexterous and excellent work.

3. You have made the ladle fourfold, and have said (to Agni), assent (to the division): therefore have you gone, Vajas, the path of the immortals: dexterous-handed Ribhus (you have joined) the company of the gods.

4. What sort of ladle was that which by skill you have made four? now pour, forth the *Soma* for their exhilaration: drink, Ribhus, of the sweet *Soma* libation.

5. By your (marvellous) deeds you have made your parents young; by your deeds you have made the ladle (fit) for the drinking of the gods: by your deeds you have made the two horses, the bearers of Indra, swifter than (an arrow from) a bow, Ribhus, who are rich in (sacrificial) food.

6 Distributors of food, Ribhus, showerers (of benefits), exhilarated (by the *Soma* draught), fabricate wealth, comprising all posterity for him who pours out for your exultation, the acrid libation at the decline of day.

7. Drink, lord of horses, Indra, the libation offered at dawn; the noon-day libation is alone for thee; but (in the evening) drink with the munificent Ribhus, whom, Indra, thou hast made thy friends by good deeds.

8. Do you, sons of strength, who have become gods by (your good deeds), soaring aloft in the sky like falcons, bestow upon us riches: sons of Sudhanwan, you have become immortals.

9. Dexterous-handed, since you have instituted, through desire of good works, the third sacrifice, which is the bestower of wealth, therefore, Ribhus, drink this effused *Soma* with exhilarated senses.

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SUKTA IV. (XXXVI)

The deities and *Rishi* as before; the metre is *Jagati*, in the last verse *Trishtubh*

THE glorious three-wheeled car (of the Aswins made, Ribhus, by you), traverses the firmament without horses, without reins: great was that proclamation of your divine (power), by which, Ribhus, you cherish heaven and earth.

2. We invoke you respectfully, Vajas and Ribhus, to drink of this libation, for you are the wise sages who, by mental meditation, made the well-constructed undeviating car (of the Aswins).

3. Therefore, Vaja, Ribhu, Vibhwan, was your greatness proclaimed amongst the gods, that you made your aged and infirm parents again young (and able) to go (where they would).

4. You have made the single ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortallity amongst the gods; such acts, Vajas and Ribhus, are to be eagerly glorified.

5. From the Ribhus may wealth, the best and most productive of food, (come to me); that which the leaders (of rites) renowned together with the Vajas, have engendered; that which has been fabricated by Vibhwan, and is to be celebrated at sacrifices; that which, deities, you protect, that is to be beheld.

6. He is vigorous and skilled in war, he is a *Rishi* worthy of homage, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom Vaja and Vibhwan, whom the Ribhus protect.

7. An excellent and agreeable form has been

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assumed by you: (this is our own) praise: Vajas and Ribhus be gratified (thereby), for you are wise, experienced, and intelligent: such we make you known (to be) by this (our) prayer.

8. Do you who are wise (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, Ribhus, riches and food, resplendent, invigorating, overpowering (foes), and most excellent.

9. Gratified (by our worship) fabricate for us, on this occasion, progeny, and wealth, and reputation, with numerous adherents:[1] grant to us, Ribhus, abundant sustenance wherewith we may greatly exced others.

SUKTA V. (XXXVII)

Deities and *Rishi*, as before; the metre of the first four verses is *Trisktubh*, of the rest *Anushtubh*.

DIVINE Vajas, Ribhus,[2] come to our sacrifice by the path travelled by the gods, inasmuch as you, gracious (Ribhus), have maintained sacrifice amongst the people,

---

1 Sravo-viravat might be rendered food-comprehending-offspring, but as prajâ has been already specified, the scholiast interprets viravat, viros habens, by bhrityâdibhirupetam, endowed with dependants.

2 The text has Ribhukshâh which is properly the nom. sing. of Ribhukshin, a name of Indra: here Sâyana identifies it with Ribhavah, the plur. nom. of Ribhu: in some of the following verses of this hymn the word appears as Ribhukshanah, the nom. or voc-plural of Ribhukshin substituting optionally, the short for the long vowel in the antepenultimate, Ribhukshanah for Ribhukshanah for Ribhukshânah; see Sanscrit Gr., 2d edit., p. 460.

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(the progeny) of Manu, for (the sake of) securing the prosperous course of days.

2. May these sacrifices be (acceptable) to you in heart and mind: may to-day the sufficient (juices) mixed with butter flow to you: the full libations are prepared for you: may they, when drank, animate you for glorious deeds.

3. As the offering suited to the gods at the third (daily) sacrifice supports you, Vajas, Ribhukshans; as the praise (then recited supports you): therefore, like Manu, I offer you the *Soma* juce, along with the very radiant (deities) among the people assembled at the solemnity.[1]

4. Vajins,[2] you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures:[3] sons of Indra, grandsons of strength[3] this last sacrifice[4] is for your exhilaration.

---

1 Juhve manushvat uparâsu vikshu yushme sachâ brihad-diveshu somam: the meaning is not very clear: uparâ is explained, those who are pleased or sport near the worship of the gods, devayajana samipe ramantah; tâsu vikshu-prajâsu, in or among such people: brihaddiveshu, Sáyana considers an epithet of deveshu understood.

2 Vájinah, the possessors either of horses or food, is here used somewhat irregularly for Vája: ayahsipra, according to the commentator, means as hard or strong as iron, ayovat, sárabhutasipráh: sunishkáh: suniskàh having good nishkas, a certain weight of gold, if not a coin.

3 The text has here the nouns in the singular, son of Indra, son or grandson of strength, and inconsistently follows with vahvos, you, in the plural.

4 Ityagriyam, agre bhavam, would mean the first, the preceding, but Sâyana explains it, tritiyam savanam, which is most consistent with the worship of the Ribhus.

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5. We invoke you, Ribhukshans, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses.[1]

6. May the man whom you, Ribhus and Indra, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.[2]

7. Vajas, Ribhukshans, direct us in the way to sacrifice; for you, who are intelligent, being glorified (by us), are able to traverse all the quarters (of space).

8. Vajas, Ribhukshans, Indra, Násatyas command that ample wealth with horses be sent to men for their enrichment.

SUKTA VI. (XXXVIII)

THE deities of the first verse are Heaven and Earth, of the rest *Dadhikrá*; the *Rishi* is Vámadeva; the metre *Trishtubh*.

TRASADASYU has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through your (favour, *Heaven* and *Earth*)[3] you two have given a horse, a son,[4] a weapon (for the destruction) of the *Dasyus*, fierce and foe-subduing.

---

1 Such are the explanations of the epithets given to râyim, wealth, ribhum, yujam, vájintamam, indraswantam, sadásátamam, aswinam, explained as in the text.

2 Medhasátá sc arvatá: perhaps a horse fit for the aswamedha is implied.

3 They are not named in the text, but the dual pron. vám, of you two, is supposd to imply them.

4 So Sáyana explains the kshetrásâm of the text, deriving them from kshetra, land, urvarâ, fertile soil, and san, to give: why these should signify aswa and putra is not very obvious.

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2. And you two have given the swift *Dadhikra*,[1] the repeller of many (foes), the defender of all men, the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince.

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is to be known, puts to shame the adversary of the (pious man.[2]

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after a hungry hawk pouncing (upon his prey) : they call after him, hastening to obtain food, or a herd of cattle.[3]

---

1 Dadhikrâ, or also read, Dadhikrâvan, is given in the Nighantu of Yáskà amongst the synonymes of aswa, a horse: the form is noted in Panini, III. 2. 67 : according to Mahidhara on Rich 6, of Sukta VII. Yajush, 23, 32, the etymology is dadhi, who bears, who carries his rider, and krama, to go : according to the Aitareya Bráhmana, III. 15. 5, Agni, in the form of a horse, destroyed the Asuras by the desire of Bharadwája.

2 Vidathâ nichikyat tiro aratim paryyápa áyoh, is explained jnátaryâni jnâtavyâni jânan, aramanam, arim, vâ, tiraskaroti stotur-manushyasya, knowing thing cognisable, who disgraces the opponent, or the foe of the man, the praiser.

3 Sravaschâchchâ pasumachcha yutham, is explained annam kirttim vâ pasumad yutham cha achchâ abhilakshya gachchhantam enam anukrosanti, they call after him, that is, Dadhikrâ, going, having in view either food or fame, or a herd consisting of cattle : Sâyana rests his interpretation on that of Yáska, Nir. IV. 24 : perhaps the anukrosanti should be again supplied as applicable to the pasumad yutham.

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6. And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots; like an elegant (courser), friendly to man, decorated with a garland, raising the dust, and champing his bit.

7. And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy), going straight onward, and tossing up the dust, throws it above his brows.

8. And the adversaries of that foe-destroying steed, like (those) of the brilliant thunderbolt, are alarmed; for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible.

9. Men praise the overpowering rapidity of that fleet (steed), who is the accomplisher (of the desires) of mankind; and, following him to battle, they have said, *Dadhikra* with (his thousands has gone forth against the foe.

10. *Dadhikrá* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance: may he, the giver of hundreds and thousands, associate these praises with agreeable (rewards).

SUKTA VII. (XXXIX)

THE deities and *Rishi* as before; the metre the same, except in the last verse, in which it is *Anushtubh*.

VERILY we praise that swift *Dadhikrá* and scatter (provender before him) from heaven and earth: may

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the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

2. Fulfiller of religious rites, reiterate the praise of the great *Dadhikrâ*, the liberal, many-honoured showerer (of benefits), whom Mitra and Varuna gave for the good of many, the transporter (beyond calamity), as brilliant as Agni.

3. May Aditi,[1] consentient with Mitra and Varuna render him free from sin who has performed the worship of the steed *Dadhikrâ*, when the fire has been kindled at the opening of the dawn.

4. Whilst we glorify the name of the great *Dadhikrâ*, the means of sustenance and of strength, the prosperity of those who praise (him),[2] let us invoke (also) for our welfare Varuna, Mitra, Agni, and Indra, the bearer of the thunderbolt.

5. Those who are preparing for battle, those who are proceeding to sacrifice, both invoke *(Dadhikrâ)* as if (he was) Indra: Mitra and Varuna have given to us the horse *Dadhikrâ* as an encourager to man.

6. I have celebrated the praise of *Dadhikrâ*, the rapid and victorious steed: may he make our months fragrant,[3] may he prolong our lives.

---

1 Aditi is considered by Sâyana as an appellative, akhandaniya, the indivisible or infangible, that is, Dadhikrâ.

2 The text has marutâm nâma bhadram: Sâyana explains marutâm by stotrinâm, of the praisers.

3 The mouth having been defiled by the use of inelegant language, according to Mahidhara: the verse occurs in the Sâma-Veda, 1. 358; Yajush, 23, 32; and Atharvan, xx. 127. 3: according to the commentator on the Yajush, it is to be recited at the aswamedha when the priests bring the queen away from the horse.

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SUKTA VIII. (XL.)

Deity and *Rishi*, as before, the metre of the first verse is *Trishtubh*, of the rest *Jagati*.

MAY we repeatedly recite (the praise) of *Dadhikrávan*; may all rising dawns excite me (to the adoration) of the waters, of Agni, of Ushas, of Surya, of Brihaspati, and of Jishnu the son of Angiras.

2. May *Dadhikràvan*, the active, the cherisher, the giver of cattle, who abides with the devout, the giver of cattle, who abides with the devout, the swift-going, be willing to accept [1](the sacrificial) food at the time of the desirable dawn: may he who is true, moving, rapid, and leaping like a grasshopper, produce (for us) food, strength, heaven.

3. And after him who is quick-going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a sweft (bird)[1] striving together to keep up by the side of *Dadikravan* the transporter (of others) as swift as a hawk.[2]

---

1 This is a very elliptical passage: asya dravatas-turanyatah-parnam na ver-anu vàti pragardhinah, lit. of him running, quick-going, as after the flight of a bird, go they eager: the scholiast supplies the ellipse, and as the verb anuyàti is in the singular, he supplies a nominative sarvah janah, every man.

2 Syenasyeva dhrajato ankasam pari Dadhikravnah sahorjá taritratah, literally, as of a hawk quick-going with respect to the insertion of the foot or to the breast, ahkasam-pàdàdháram urah-pradesam và of Dadhikràvan, together with strength, or for the sake of strength together, enabling to cross: it is not easy to make any sense of this even with the help of the scholiast, although there is nothing very difficult in the words: Mahidhara, Yajush, 9, 15, explains ankasam pari, a horse's trappings, the cloth, chauri tail, etc, vastrachâmaràdikam, over all his body, which fly open as the horse gallops, like the wings of a bird, whilst the horse himself has the speed of the hawk.

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4. And that horse bound by his neck, has flanks, his mouth, accelerates his paces: *Dadhikrà* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly.

5. He is Hansa, (the sun), dwelling in light; Vasu, (the wind), dwelling in the firmament; the invoker of of the gods (Agni), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself) [1]

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1 This stanza is known as the Hansavati Rich, and occurs twice in the Yajush, 10, 24, and 12. 14, as well as in the Aitareyà Bràhmana, IV. 20; I. and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identificati n of Aditya, or the sun in the type Dadhikrà with Parabrahma, or the universal deity, and consequently his identity with all the other types of the supreme being: these terms are thus specified, 1. Hansa, from han to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into aham, I, and sa, he, that is, I am that, the supreme; 2 Vasu, the appointer of the stations of all creatures, or all men, or that which abides vasati) at all times, sarvadà; 3. Hota, or sacrificer: and 4. Atithi, or fire, first as the sacrificial, and secondly as culinary, fire; 5 Nrishad the dweller among men, is explained Chaitanya, consciousness, or Pràna, vitality, or, according to Sàyana in the scholia on the Bráhmana, sight, or the eye, according to the text "the sun, becoming the eye (of the world), entered into the two eyes (of man); 6. Varasad is uniformly rendered the dweller in the most excellent station, that is, the solar orb: 7. Ritasad is he who is present in truth, or in water, or in sacrifice: the comment on the

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SUKTA IX. (XLI.)

Indra and Varuna are the deities; the *Rishi* is Vámadeva; the metre *Trishtubh.*

INDRA (and Varuna, Varuna (and Indra), what praise of you accompanied by oblations may obtain for us felicity,[1] (such as) the immortal invoker of the gods,

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Brâhmana interprets truth, the text of the Veda, vedavàhya: 8. Vyomasad, the dweller in the sky, has its literal meaning everywhere: only Sàyana makes it out to be the wind: 9. Abjah, who is born in the midst of the water, as, according to another text, udaka madhye khalvoyam jàyate, Mahidhara says, in the form of a fish, etc.: the Brâhmana intimates that this refers to the apparent rising of the sun from the ocean and setting in the same: 10. Gojah, born amidst, goshu, rays; Mahidhara says, gavi, prithivyá, in the earth, being identical with the elements: 11. Ritajah, born of truth, from being visible by all, not invible like Indra and the rest, is Sàyana's explanation in this place; in his scholia on the Brâhmana he interprets it, born from the mantras of the Vedas: 11. Adrija, mountain-born, that is, in the eastern mountain, where he rises: Mahidhara says, born in stone in the form of Agni, as if alluding to flint; or adri, having for one meaning a cloud, he may be said to be generated in the clouds in the form of rain: finally he is Ritam, truth, that is, accoading to Sáyana, in both his comments, s und truth; or Parabrahma, as by another text, "Satyam jnánam anantam Brahma," truth, wisdom, infinitude, Brahma; and as he explains it in this text, abâdhyam sarvâdhishthânam Brahma tatwam, the indefeasible, all-regulating principle, Brahma: so in his gloss on the Brâhmana, truth, he says, is of two kinds, vyâvahârikam, truth in speech and worldly dealings, and paramârthikam, or Parabrahma, the supreme universal spirit: he notices, also, the reading of another Sàkhà or Ritam brihat, which is followed in the Yajush, and is explained by Mahidhara, the all-pervading, the infinite sarvagatam aparyantam, that is, Parabrahmarupa; Aditya in the form of Parabrahma.

1 Indrà ko vàm Varuná: the single names of the two deities being put in the dual form, implies the nomination of both.

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(Agni, may bestow): may (the praise) which is addressed by us to you both, Indra and Varuna, sanctified by acts and prompted by veneration, touch your hearts.

2. Divine Indra and Varuna, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own sins, and his enemies in battle; and by your great favours he becomes renowned.

3. Indra and Varuna (you are) most liberal givers of wealth to men praising you in various ways, when as friends well plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

4. Fierce Indra and Varuna you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us; (who is) rapacious, malevolent: grant us strength to overcome him.

5. Indra and Varuna, be the exciters of this our praise, as the bull is of the milch cows: may that cow (of praise) yield us (of praise) yield us (reward), like a large cow that has gone forth to pasture, whose thousand channels (are filled) with milk.

6. May Indra and Varuna, the overthrowers (of foes), be around us[1] with (their) protections; (that thereby we may have) good sons and grandsons, and fertile lands, and long life,[2] and virility.

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1 Paritakmyàyám: it is rendered paritakane, which is not more intelligible: paritakmà occurs also in the sense of night, in which case it may mean, may Indra and Varuna protect us in the night against evil spirits.

2 Suro drisike is the text, which is interpreted suryasya chirakáladarsanàya, for the sight of the sun for a long time, *i.e.* chirajivanàya, for long life.

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7. Desirous of (possessing) cattle, we have recourse to you, Indra and Varuna, for full protection, you who are powerful and kind as (kinsmen); we have recourse to you, adorable heroes, for (your) friendship and affection, (to you who are), like parents, givers of happiness.

8. Liberal givers, those (our) praises soliciting (abundant) food have proceed to you for (your) protection: longing for you[1] as (soldiers long) for battle, and as cattle approach the *Soma* for (its) advantage,[2] so my heartfelt hymns (approach) Indra and Varuna.

9. These my earnest praises approach Indra and Varuna, desirous to obtain wealth, as dependants attend (upon an opulent man)[3] for the sake of riches, like humble (females)[4] begging for food.

10. May we of our own (right) be the masters of permanent riches,[5] comprising horses, chariots and nourishment: may those two, traversing (the regions), direct their *Niyut* steeds towards us, associating (them) with riches and with recent protections.

11. Mighty Indra and Varuna come to us in battle with (your) powerful protections, and where the bright (weapons) play amidst the (hostile) hosts, may we be triumphant in that conflict (through) your (favour.)

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1 Yuvayuh is explained, yuvám, yuvàm kâmayamánah

2 Sriye na gàva upa somam asthuh, alluding to the mixture of milk and curds with the Soma libation, dadhyàdisrayanàya.

3 Joshtâra iva vaswo, sevàkâ dhanikam swáminam: as servants upon a rich master, or as derived from jush, to please, joshtârah may be rendered flatterers, parasites.

4 Raghvir iva sravaso bhikshamânâh; raghvir iva laghvya iva, like light or trivial: there is no substantive, but the appellative is feminine.

5 Tmaná patayah syáma; that is, according to the scholiast, without any effort or labour, aprayatnena.

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SUKTA X. (XLII.)

THE *Rishi* is the royal sage Trasadasyu: as the first six verses are in his own praise, he is considered to be the divinity also: of the other four stanzas the deities are Indra and Varuna; the metre is *Trishtubh*.

TWOFOLD is my empire,[1] that of the whole *Kshatriya* race, and all the immortals are ours:[2] the gods associate me with the acts of Varuna:[3] I rule over (those) of the proximate form of man.

2. I am the king Varuna; on me (the gods) bestow those principal energies (that are) destructive of the *Asuras*; (they) associate me with the worship of Varuna: I rule over (the acts) of the proximate form of man.

3. I am Indra, I am Varuna, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like Twashtri animation to all beings: I uphold earth and heaven.

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water;[4] by

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2 Mama dwitâ ráshtram kshatriyasya viswàyoh: here, therefore, we have a positive indication of the militarry and regal order.

3 Viswe amritâ yathá nah: therefore he is king also over Swarga.

4 Kratum sachante Varunasya devàh, rájâmi krishter-upamasya vavreh: except the last word, which the scholiast renders rupa, form, there is nothing unsual in the terms; but even with the explanations attempted by Sáyana, the purport of the sentence is quite unintelligible, beyond its being probably the identity of Varuna and Trasadayu, as asserted in the next verse.

1 Sadane ritasya may also imply, for the place or sphere of the sun, the word rita being used here and in the following passages either for udaka or âditya.

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the water I have become the preserver of the water, the son of Aditi, illustrating the threefold elementary space.[1]

5. Warriors well mounted, ardent for contest, invoke me: selected (combatants invoke) me in battle: I, the affluent Indra, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle).

6. I have done all these (deeds): no one resists my divine, unsurpassed vigour; and when the *Soma* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

7. All beings recognise thee (Varuna), and thou, worshipper, addressest these (encomiums) to Varuna: thou, Indra, art renowned as slaying Vritra; thou hast set the obstructed rivers free to flow.

8. The seven *Rishis* were the protectors of this our (kingdom) when the son of Durgaha was in bonds: performing worship they obtained for (his queen) from the favour of Indra and Varuna, Trasadasyu,[2] like Indra the slayer of foes, dwelling near the gods.

9. The wife of Purukutsa propitiated you two, Indra and Varuna with oblations and prostrations, and therefore you gave her the king Trasadasyu, the slayer of foes, dwelling near the gods.[3]

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1 That is, according to Sàyana, for me the creator has made the three worlds, madartham eva kshityâdilokatrayam akârshit parameswarah.

2 Purukutsa, son of Durgaha, being a prisoner, it is not said on what occasion, his queen propitiated the seven Rishis to obtain a son who might take his father's place: they advised her to worship Indra and Varuna, in consequence of which Trasadasya was born.

3 Arddhadevam is explained devânàm samipe varttamânam: or we might render it, demi-god, though such an appellation

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10. My we, glorifying you both, be delighted by riches; may the gods be pleased by oblations, the cows by pasture: and do you, Indra and Varuna, daily grant us that same milch cow, (riches), free from any imperfection.[1]

SUKTA XI. (XLIII.)

THE deities are the Aswins, the *Rishis* are Purumilha and Ajamilha, sons of Suhotra; the metre is *Trishtubh*.

WHICH of those who are entitled to sacrifice will listen (to our prayers)? which of the gods will hear our praise? which will be propitiated (by it)? upon the heart of whom among the immoratals may we impress the devout affectionate adoration, accompanied by sacred oblations?

2. Who will make us happy? which of the gods is the most prompt to come to our sacrifice? which the most willing to grand us felicity? what chariot do they say is quick and drawn by rapid steeds? that which the daughter of Surya selected.

3. Moving, you proceed rapidly by day, as Indra, at the end of the night, (manifests his) power: descend-

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would not apply to Indra, to whom Trasadasyu is compared; on the contrary, Indra is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, yat sarveshâm arddham Indrah prati tasmâd Indro devatánâm bhuyishthabhâktamah.

1 Anapasphurantim ahinsitám, unharmed according to Sàyana: Mahidhara, Yajur-Veda, 7. 10, explains it, not going to another, ananyagàminàm.

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ed from heaven, divine, of graceful motion, (Aswins), by which of your) acts are you most distinguished ?[1].

4. What may be the fit measure (of your merits) ? invoked by what praises do you come to us ? who (can exist as) the object of your great wrath ? Dasras, dispensers of sweet (water), defend us with your protection.

5. Your chariot travels widely round the heaven until it places you beyond the firmament : dispensers of sweet (water, the priests) are diluting the *Soma* juice with milk, that the boiled (barley) may be united with the libation offered to you.

6. The flowing (stream[2] has sprinkled your steeds with moisture ; the radiant horses (like) birds (in swiftness) pass on, bright with lustre : well known is that lords of Suryá.

7. May the earnest praise, distributers of food, wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us : do you protect your worshipper : my desire, Násatyas, directed towards you is gratified.

---

1 Kayá sachinám bhavathah sachishthá ; sachinâm yushmat sambandhinám karmanám saktinám vá, acts or energies connected with you

2 Sindhu ; but it may here mean either water in general, or a cloud.

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SUKTA XII. (XLIV.)

DEITIES, *Rishi*, and metre as before.

WE invoke, Aswins, to-day, your rapid car, the associator of the solar ray:[1] the banked car which bears Suryá, vast, wealthy, and laden with praises.

2. Aswins, grandsons of heaven, divinities, you enjoy that glory by your actions, that (sacrificial) food is administered to your persons, and powerful horses[2] draw you in your chariot.

3. What offerer of oblations addresses you to day with hymns for the sake (of obtaining) protection, for the drinking of the *Soma*, or for the ancient fulfilment of the sacrifice? what offerer of adoration may bring you Aswins (to this rite).

4. Nâsatyas, who are manifold, come with your golden chariot to this sacrifice; drink of the sweet *Soma* beverage, and give precious things to the man who celebrates (your worship).

5. Come to our presence, whether from heaven or earth, with your well-constructed golden chariot: let not other devout worshipper detain you, for a prior attraction awaits you (here).

6. Dasras, mete out for us both[3] great opulence, comprising many descendants, since the leaders of the

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1 Sangatim goh, is only explained, goh samgamayitâram, the bringer into union, or associator of Go: and the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the Aswins with light, or the sun.

2 Kâkuhksah, is explained mahânto aswâh, or it may be praises, stutayah.

3 The two Rishis, the authors of the Sukta.

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rite (the *Purumilhas*), have addressed to you, Aswins, their praise, and the *Ajmilhâs* have united with it their laudation.

7. May the earnest praise wherewith, distributers of food, I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire Nâsatyas, directed towards you is gratified.

SUKTA XIII. (XLV.)

THE deities as before; the *Rishi* is Vàmadeva; the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

THE sun rises: your chariot, (Aswins), traversing (the regions), is associated with the divine (orb) on the summit (of the eastern mountain): in it are the three analongous kinds of food,[1] and the leather vessel of the sweet *Soma* juice appears as the fourth.

2. Your food-bearing, *Soma*-laden, well-horsed chariots, appear at the opening of the dawn, scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament.

3. Drink of the *Soma* juice with mouths (fit for) imbibing the beverage: harness your beloved chariot to the *Soma* juice: (come to the dwelling) of the sacrificer enliven the path with the *Soma*: bring, Aswins, the leather vessels filled with the *Soma* juice.

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1 Prikshàso mithuná trayah: mithuna is properly twins, or a pair, but it may be used according to Sáyana, for a greater number of analogous or connected objects, as màtà pitá putrastadevamithunam, mother, father, son, constitute a twin, or pair: the three sorts of food are said to be asanam, pánam, khâdah: in what the last differs from the first is not specified.

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4. Come to sacrifices as flies to honey, (with those) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burthens), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

5. The sacred fires, the instruments of holy sacrifice, the conveyers of libations, praise the associated Aswins at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-flavoured *Soma* juice.

6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun: the sun, harnessing his horses, (proceeds on his way): do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites, I glorify you, Aswins! well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

ANUVAKA V.

SUKTA I. (XLVI.)

The deities are Indra and Vayu, except in the first verse, which is addressed to Vayu alone; the *Rishi* is Vamadeva; the metre *Gáyatri*.

DRINK first, Vayu, the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker.

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2. Vayu, who art drown by the *Niyuts*, and hast Indra for charioteer, come (for the fulfilment) of our numerous wishes, and do you (and Indra) drink of the libation.

3. Indra and Vayu, may a thousand steeds, eager for food, bring you to drink the *Soma*.

4. Mount, Indra and Vayu, the golden-seated chariot, propitious to sacrifice, soaring to heaven.

5. Indra and Vayu, come with your very strong chariot to the sacrifice: come hither.

6. Indra and Vayu, this (libation) is poured out: sympathizing with the gods, drink it in the dwelling of the donor.

7. Hither be your course; here, Indra and Vayu, be the letting of your horses loose, for your drinking of the *Soma*.

SUKTA II. (XLVII.)

Deities and *Rishi* as before; the metre is *Anustubh*

PURIFIED (by holy acts)[1] I bring to thee, Vayu, the *Soma*, first (offered to thee at sacrifices)[2] that seek to gain heaven; deity, who art ever longed for, come with thy *Niyut* steeds to drink the *Soma* juice.

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1 Sukrah-vratàchâryâdinà dipto aham, illustrious by observing vows, etc.

2 Ayami te madhwo agram: this is consistent with the passages in the preceding hymn; also Sama-Veda, II. 975: according to Sáyana, madhwoh here is for madhum, the gen. for the acc., but this is not necessary, as, I bring to you of the Soma would be no unusual construction: Ayàmi is explained pràpayámi, and agram, itarebhyah purvam: Mahidhara, Yajur-Veda, 27, 30, has a

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2. Indra and Vayu, you are fit for the drinking of these *Soma* libations, for the drops flow towards you as waters (run) together into a deep place.

3. Indra and Vayu who are lords of strength, vigorous, and drawn by the *Niyut* steeds, come (riding in) the same car: drink the *Soma* for our protection.

4. Leaders (of rites), conveyers of sacrifices, Indra and Vayu give to us for the offerer (of the oblation), those *Niyuts* which are your (steeds), and are desired of many.

SUKTA III. (XLVIII.)

The deity is Váyu; the *Rishi*, and metre are the same as in the last.

DRINK, Vayu, the oblations yet untasted, like (a prince), the terrifier of foes:[1] (bestow) upon the worshipper wealth: come with thy brilliant car to drink the *Soma* juice.

2. Vayu, who art the represser of calumnies,[2] who art drawn by the *Niyuts* and hast Indra for thy charioteer, come with they brilliant car to drink the *Soma* juice.

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partly different version: may the cup (sukra-graha) come to thee, ayâni, âgachchhatu, which is the essence of the Soma, agram, sârabhutah madhunah rasasya.

1 Vipo na, is explained satrunám vepayità ràjeva.

2 Niryurváno asastih are considered by Sáyana equivalent to abhisastir nihseshena niyojayan, but what either signifies is very doubtful: the translation of the text is only a substitute for a blank.

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3. The dark nurses of wealth,[1] the universal forms (heaven and earth), attend upon thee: come Vayu with thy brilliant car to drink the *Soma* juice.

4. May the ninety-nine steeds harnessed together, that are as swift as thought, convey thee: com, Váyu with thy brilliant car to drink the *Soma* juice.

5. Harness, Vâyu, a hundred plump steeds, or even a thousand, and let thy chariot come with rapidity (hither).

SUKTA IV. (LXIX)

The deities are Indra and Brihaspati; the *Rishi* is Vámadeva; the metre *Gáyatri,*

(I PRESENT) the agreeable oblation to your mouths, Indra and Brihaspati, and the hymn and the exhilarating beverage are offered.

2. The delicious *Soma* is effused, Indra and Brihaspati, for you, for (your) drinking and exhilaration.

3. Indra and Brihaspati, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice.

4. Grant to us, Indra Brihaspati, riches comprising a hundred (cattle), a thousand horses.

5. Indra and Brihaspati, we invoke you with praises, when the libation is effused, to drink of this *Soma* juice.

6. Drink, Indra and Brihaspati, the *Soma*, in the dwelling of the donor, and be exhilarated in his abode.

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1 Krishne vasudhiti, krishnavarne vasunám dhátryau is Sàyana's explanation.

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SUKTA V. (L).

THE deity of the first nine verses is Brihaspati alone, and of the last two conjointly with Indra; the *Rishi* is as before; the metre is *Trishtnbh*.

THE ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued Brihaspati, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.[1]

2. Brihaspati, proteet the fruit-yielding, progressive, uninjured, ample sacrifice of this (thy worshipper, at which) they who are the terrifiers (of foes), the delighters of thee who art possessed of great wisdom, glorify (thee) in our behalf.

3. Those (steeds), Brihaspati, which had came from that distant (region), the best (of all), have sat down in connexion with the ceremony, and to thee the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

4. Brihaspati, when first being born in the highest heaven of supreme light, seven-mouthed,[2] multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

5. (Aided) by the praised and brilliant troop (of the *Angirasas*), he destroyed with sound the mischievous Bala: Brihaspati, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

6. Thus may we offer worship with sacrifices, with

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1 Trishadhasthe ravena, trishu sthaneshu varttamano ravenaivam tishthatet; anenn sabdena.

2 The seven meters are said to be his mouths.

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oblations, with praise, to the paternal, universal deity,[1] the showerer (of benefits); and may we, Brihaspati, become possessed of riches, and be blessed with excellent progeny and valiant decendants.

7. That prince overcomes by his strength and prowess all hostile people, who cherishes liberally Brihaspati, and glorifies and honours him as the first sharer (of the offering).

8. Verily he abides prosperous in his own abode; for him earth bears fruit at all seaeons; to him (his) subjects willingly pay homage, the prince, to whom the Brahman first, (duly reverenced), repairs.

9. Unopposed he is the master of the riches of hostile people, and of his owu subjects; the Raja who bestows riches upon the Brahman seeking his protection, him the gods protect.[2]

10. Brihaspati, do thou and Indra, both exulting and showering riches, drink the *Soma* at this sacrifice:

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1 Viswadeváya, an appellation of Brihaspati, because as the deity presiding over mantras, he is the same with every deity; or deva may here, it is said, mean praise, he who has the praise of all.

2 This and the two preceding stanzas are cited in the Aitareya Bráhmana, VIII., 5, 24, 26, as authority for the indispensable employment by a prince of a Brahman as Purohit, or priest, to conduct solemn rites on his behalf; "the gods eat not the food of a Raja who has no Purohita; therefore, when about to sacrifice, let him appoint (lit. place before) a Brahman, na havâ apurohitasya Râjno devà annam adanti, tasmad Rájà yakshyamána Bràhmanam puro dadhita: Sàyana, in commenting upon the verses cited, adopts some explanations differing from those here followed, but the variations are not of any great moment; as Ilà, food, instead of Earth, his food increases at all seasons; and sojanyà, allies of his enemies, instead of his own People: wherever Brahmâ occurs he renders it Bràhmana

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may the all-pervading drops enter you: bestown upon us riches comprising all male descendants.

11. Brihaspati, Indra, elevate us: may the favourable disposition of you both be combined for us: protect our rites: be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

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ADHYAYA VIII.

ANUVA'KA V.—(*Continued*).

SUKTA VI. (LI.)

THE deity is the Dawn; *Rishi* is Vàmadeva; the metre *Trishtubh.*

THIS widely-spread and sense-bestowing light has sprung up in the east from out the drakness: verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty to act).[1]

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant and purifying, they are manifested, opening the gates of the obstructing gloom,

3. The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers)[2] sleep on unawakened, in the unlovely depth of darkness.

4. Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Angiras*,[3] the observers of the nine or ten days rite.[4]

5. Divine Dawns, with horses that frequent sacrifices, you quickly travel round the regions (of space);

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1 Gâtum krinavan janâya; that is, yajamanâm gamanâdivyâ pârasâmarthyam akurvan; thdy give to the offerers of sacrifice the ability to perform the acts of going and the like.

2 Panaya in the text, vanijah in the comment; that is, according to the iatter, adâtârah, non-givers.

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awake the sleeping being, whether biped or quadruped to pursue (his functions).

6. Where is that ancient one of those (Dawns), through whom the works of the Ribhus were accomplished? for as the bright Dawns happily proceed, they are not distinguished, being alike and undecayieg.

7. Verily those auspicious Dawns have been of old, rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

8. They spread around of similar from, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice, are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar from, of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrifice: may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it).[1]

---

1 This verse, it is said, should be inaudibly recited every morning at day-break.

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SUKTA VII. (LII.)

The deity and *Rishi* as before; the metre is *Gàyatri.*

THE daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits), shedding radiance upon (the departure of her) sister night.

2. Like a beautiful mare, the radiant mother of the rays of light,[1] the object of sacrifice, she) is the friend of the Aswins.[2]

3. Thou art the friend of the Aswins: thou art the mother of the rays of light: thou, Ussas, rulest over riches.[3]

4. With praises we awaken thee, thou who art endowed with truth; thee, the baffler of animosities,[4] the restorer of consciousness.

5. The auspicious rays are visible like showers of rain;[5] the dawn has filled (the world) with ampled light.

6. Brilliant Ushas, filling (the world with light), thou dispersest the darkness with radiance: thereafter protect the oblation.

7. Thou overspreadest, Ushas, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

---

1 Màta gavâm rasminâm mâtâ.

2 The Aswins are to be worshipped together with the Dawn.

3 Sâmâ-Veda, verse 1075—7.

4 Yâvayad-dweshasam: according to the scholiast, the dawn puts to flight those enemies had been endeavouring to destroy their adversaries during the night..

5 Gavàm sargâ na: the first is here explained by udakânâm, (see above, verse 2), of waters: udâkânám sargah means, according to Sàyana, varshadhàràh.

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SUKTA VIII. (LIII.)

The deity is Savitri; the *Rishi* Vâmadeva; the metre *Ǵágati.*

WE solicit of the divine, powerful, and intelligent Savitri that desirable and ample (wealth), along with which he grants a dwelling to the offerer of the oblation of his own accord: may the great deity grant us such every day.[1]

2. The supporter of heaven, the protector of the world, the wish (Savitri puts on his golden armour:[2] discriminator (of objects), filling (the world with light), Savitri has engendered great and laudable felicity.

3. The divine (Savitri) fills (with radiance) the celestial and terrestrial regions, and boasts of his own functions: Savitri puts forth his arms[3] for (the work of) production, regulating the world, and animating it with light.

4. The divine Savitri, the unrestrained, illumining extends his arms for (the direction of) the people of the earth: observer of obligations, he rules over the wide world.

5. Savitri, encompassing them by his magnitude, pervades the three (divisions of the) firmament,[4] the three worlds, the three brilliant spheres,[5] the three

---

1 Tachchhardir no mahán udayán devo aktubhih; chhardih is explained by griha, a house, or it may mean light: aktubhih is lit. by nights, by metonymy for days.

2 Pisangam dràpim prati munchate, is explained by Sàyana, hiranmayam kavacham áchchhâdayati pratyudayam, every morning he puts on a golden cuirass.

3 Bâhu prâsrâk, he puts forth his rays.

4 According to the schliast the antariksha is divided between Vàyu, Vidyut, and Varuna, in three portions.

5 The regions of Agni, Váyu, and Surya: see Vol. II. p. 275, verse 8 and notes.

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heavens,[1] threefold earth:[2] may he, by his three functions,[3] of his own (pleasure) protect us.

6. May that divine Savitri, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

7. May the divine Savitri approach along with the *Ritus*, prosper our dwelling, and bestow upon us good progeny and food: may he be favourable to us by night and by day: may he heap upon us wealth comprehending offspring.

SUKTA IX. (LIV.)

The deity and *Rishi* are the same; the metre is also *Jagati*, except in the last verse, in which it is *Trishtubh*.

THE divine Savitri has been manifested: he is at once to be glorified by us: he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of Manu may bestow upon us, on this occasion, most excellent wealth.

2. First thou engenderest[4] for the adorable gods the best portion, immortality; then, Savitri, thou settest

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1 The lokas of Indra, Prajàpati, and the Salya loka.

2 These are not particularized.

3 Those of distributing heat, rain, and cold, according to Sáyana.

4 Suvasi, from su, to bear or bring forth: it becomes here a pet term, and, in one or other inflexion, recurs in the three veraes following, requiring a modified translation.

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open (the day) to the donor (of the oblation), and (grantest) successive existences to men.[1]

3. If, Savitri, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending.

4. (It is) not (fit) to obstruct (the acts) of the divine Savitri, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven; such is his true (power).

5. Thou elevatest those, of whom Indra is chief, above the vast clouds; for these, (thy worshippers), thou providest dwelling (places) filled with habitations; as wnen advancing they detained thee, so in like manner at they command they stayed.[2]

6. May Indra, heaven and earth, *Sindhu* with the waters, and Aditi with the Adityas, bestow happiness upon us, who, offering libations, Savitri, pour out the auspicious *Soma*, day by day, thrice a day.

---

1 Anuchiná jivata; jivitànyanukramayuktáni, that is, in the order of fathers, sons, etc.: the verse occurs Yajur-Veda, 33. 54, and is somewhat differently explained by Mahidhara: dâmánam, which Sáyana renders dàtâram: he explains rasmisamuham, collection of rays: the latter part of the hemistich he therefore reads, theu spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

2 Yathâ-yathà-patayantah, gachchantas, twám viyemire evaiva tasthuh, savâya te; tavânujnayà evam eva tishthanti: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers.

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SUKTA X. (LV.)

The deities are the Viswâdevas; the *Rishi* as before; the metre of the first seven verses is *Trishtubh*, of the last three *Gàgatri.*

WHICH of you, Vasus, is a defender? which is a protector? heaven and earth and Aditi preserve us:[1] defend us, Mitra and Varuna, from the strong man: who is it, gods, that offers you wealth at the sacrifice?[2]

2. The (deities) who bestow ancient places (of enjoyment on their worshippers), and (with minds unperplexed, are the separators of light (from darkness); they, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.[3]

3. I adore the venerated Aditi, the *Sindhu* and the divine *Swasti*[4] for their friendship: (I praise you) both, Day and Night, that you may protect us unimpeded; night and morning do (what we desire).

4. Aryaman and Varuna instruct us in the path (of worship): Agni, the lord of food, points out the way to happiness: Indra and Vishnu, being glorified, bestow upon us desirable prosperity comprehending descendants and strength.

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1 Dyávabhumi adite trásithâm' nah: adite, undivided, indivisible, may be an epithet here, according to the comment, of heaven and earth.

2 Ko vo adhware varivo dhâti devâh may also mean, which of you gods bestows wealth at the sacrifice?

3 There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful.

4 Swastim is explained, sukhanivâsâm, etan nàmikâm devim, the abode of happiness: well-being its usual acceptation, but it is said to be here a goddess so named.

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5. I have recourse to the protection of Parvata, of the Maruts, and of the divine protector, Bhaga: may the lord (Varuna) preserve us from human wretchedness, and may Mitra defend us with a friendly regard.

6. Divine Heaven and Earth, I praise you together with Ahibudhny for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on traversing it (in which) the sounding rivers disappear.[1]

7. May the divine Aditi, with the gods, preserve us: may the ever-attentive protecting (deity, Indra,) protect us: we are not able to withhold the elevated (sacrificial) food of Mitra, of Varuna, of Agni,

8. Agni is lord over treasure: Agni (is lord) over great good fortunce: may he bestow upon us.

9. Opulent Ushas, truth-speaking, food-abounding, bestow upon us many good things.

10. May Savitri, Bhaga, Varuna, Mitra, Aryaman Indra, come to ous with the wealth (that each bestows).

---

1 Samudram na sancharane saniahyavah is explained, dhanânâm sambhaktum ichchantah samudramadhyagamanáya samudram samudram yathà stavanti, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean that which follows is less obvious: gharmaswaraso nadyo apavran, is rendered, diptadhwanayo nadyo apavrinwantiti paroksha iva, but there is no copulative: the scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

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SUKTA XI. (LVI).

THE deities are Heaven and Earth; the *Rishi* as before the metre of the three last stanzas is *Gàyatri*, of the rest *Trishtubh*.

VAST and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns; since that showerer sounds everywhere with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions).

2. May the divine, adorable, benevolent, fertilizing, truthful, unoppressive Heaven and Earth, the leaders of sacrifice,[1] whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns.

3. Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth, and, firm of purpose, gave an impulse by his deed to the two vast, immoveable, beautiful, unsupported worlds.

4. May Heaven and Earth, vast, universal, adorable united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

5. We offer errnest praise to you both, resplendent (Heaven and Earth); we approach you who are pure, to offer adoration.

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1 Devi-yajate, aminati, ukshamàne, ritâvari, adruhá, devaputre, yajnasya netri, are the epithets; literally, the shining, or, as usually rendered in this translation, divine, objects of worship, unharming, sprinkling (rain, and therefore fertilizing), possessing truth, or water, or sacrifice, not oppressing or violent, having gods for sons, leaders or investigators, or subjects of sacrifice.

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6. Mutually sanctifying (each other)[1] of your own substance, you shine by your own power, and ever bear away the offering.

7. Mighty (Heaven and Earth), you fulfil the desires of your friend: distributing food and giving sustenance you have sat down at the sacrifice.

SUKTA XII. (LVII.)

THE deities, as will appear from the hymn, are so only in relation to the stanzas referring to them being, in fact, personifications of circumstances connected with agriculture; and accordingly it is said in the *Grihya Sutras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing: the deity then of the first three verses is termed *Kshetrapati*; of the fourth, *Suna*; of the fifth and eighth, *Sunàsira* of the sixth, and seventh *Sítá*: the *Rishi* is, as before, Vamadeva; the metre of the first, fourth, sixth, and seventh verse in *Anustubh*, of the rest *Trishtubh*.

WITH the master of the field,[2] our friend, we triumph. may he bestow upon us cattle, horses, nourishment, for by such (gifts) he makes us happy.

---

1 Punáne tanwà mithah, according to the scholiast, may be differently explained: it may apply to the worship or the worshipper, purifying them severally by each individual form, swakiyayá murttyâ sodhayantau yajnam yajamànam vâ; or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation: dyauh swakiyenásârena bhuvam, sá cha swakiyena kàrsyena, the comment adds, chandramasi sthitena divam, by that which is in the sky or the moon, the sense of which is not obvious: the phrase is probably incomplete, being a quotation: these three verses occur in the Sàma-Veda, II. 946, 947, 948.

2 Kseetrasya patinâ may be understood in its liberal acceptation or as intending Rudra or Agni

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2. Lord of the field, bestow upon us sweet, abundant (water), as the milch cow (yields her) milk, dropping like honey, bland as butter: may the lords of the water make us happy.

3. May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament, be kind[1] to us; may the lord of the field be gracious to us; let us, undeterred (by foes), have recourse to him.

4. May the oxen (draw) happily,[2] the men (labour) happily; the plough furrow happily; may the traces bind happily; wield the goad happily.

5. *Suna* and *Sira*[3] be pleased by this our praise, and consequently sprinkle this (earth) with the water which you have created in heaven.

6. Auspicious *Sítá*,[4] be present, we glorify thee:

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1 This, as well as the epithet of the Kshetra-puti that follows, is the same as that of the herbs, madhumat, literally having sweetness.

2 Sunam vàhàh sunam narah, etc.: sunam the scholiast renders sukham, yathâ bhavati tathâ, so that pleasure is or may be: as a personification it is the divinity through whose favour the work goes well, sukhakrid devah, who may be either Vàyu or Indra.

3 Sunásirau is here given in the dual as the name of two divinities, of whom Suna, according to Saunaka, is the dyudevah, the deity of the sky, that is, Indra. when Sira will be Vayu, according to Sâyana: Yásha Nirukta, 9, 40, makes Suna, Vàyu, and Sira, Aditya: in ordinary acceptation, Sunásira is a name of Indra.

4 Sitâ is usually a furrow, and in that sense it occurs as a personification of the deity, or object of four stanzas in the Yajush, 12. 69—72, four furrows being drawn at the ceremony at which these stanzas are to be recited; but in the next stanza Sâyana explains it the wood supporting the furrow, sitàdhárakàshthâm, which Indra is to take hold of, Indra grihnâtu; unless kâshthâ in the fem. retain its usual acceptation of quarter of the horizon, when Sitâ may mean the sky, as in the next line, sá, she, is interpreted by the scholiast dyau, the sky.

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that thou mayest be propious, to us, that thou mayest yield us abundant fruit.

7. May Indra take hold of *Sitá*; may Pushan guide her; may she, well stored with water, yield it as milk, year after year.

8. May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may Parjanya (water the earth) with sweet showers happily: grant, *Suna* and *Sira*, prosperity to us.[1]

SUKTA XIII. (LVIII.)

A choice of deities is proposed, either Agni, Surya, Water, the Cow, or Clarified Butter (*Ghrita*); the *Rishi* is as before; the metre *Trishtubh*, of the last verse *Jagati*.

THE sweet water swells up form the firmament:[2] by the (solar) ray (man) obtains immortality: that which

1 The two last verses occur also in the Atharvan, III. 17, 4, III. 17, 13.

2 Samudrâd-urmir-madhumân udàrat: the meaning, according to the scholiast, varies greatly according to the signification given to samudra; as, samodante asmin yajamânàh, that in given to samudra; as, samodante asmin yajamàháh, that in which worshippers delight, sacrificial fire; or samudrâd-dravanti ápah, that from which waters rush, celestial fire, lightning: urmi in the first case, may imply reward or consequence, in the latter, rain; and in the latter sense of urmi, samudra may have one of its more ordinary meanings, antariksha, the firmament: the passage, it is said, may be also made to apply to other objects of the hymn; as, for instance, samudra may imply, etymologically the udder of the cow, whence flows milk, samuddravati, from which comes urmi, ghi or butter: the whole hymn occurs in the Yajush, 17. 89—99, where Mahidhara limits the objects to two, Ghi and Agni, atra annádhyâsena ghritam stuyate pránádhyasena

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is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.[1]

2. We celebrate the name of *Ghrita* at this sacrifice, we offer it with adorations: may the four-horned *Brahma* listen to its being glorified:[2] the fair-complexioned deity perfects this rite.[3]

3. Four are his horns; three are his feet; his heads are two, his hands are seven: the triple-bound showerer

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cha agnih: as the representative of food, ghi is here praised; as that of vitality, Agni: accordingly the phrase is differently interpreted: samudra is the ocean of ghi. from which it rises as its wave, samudrâd ghrita-mayâd madhumân rasavan urmir udagachchat, and, having so arisen, it pervades immortality by Agni, as the life of the world with whom it is combined: udgatya cha sá urmir ansunâ jagatprânabhutenâg ninâ, sam-aikibhuya amritatwam vyâpnoti: it may be doubted if this is more inteiligible than Sâyana's, but it is clear that both the commentators intend Agni, with whom ghi, as the material of the oblation, is meant to be identified.

1 Ghritasya náma guhyam yad asti jihvâ devánâm amritasya nâbhih; that is, the material of sacrifice commonly called ghi is, in the mantras of the Veda, designated the tongue of the gods, being used metonymically for Agni; also the navel or binding, that is, the means of securing immortality for him who offers it in oblations.

2 Brahmâ chatuh sringah: Brahmâ is explained by Sâyana as usual, parivridho devah, the augmented, developed, or great deity: his four horns are the four Vedes: Mahidhara separates the attribute as presently to be noticed, and explains Brahmâ by by Ritwij, priest.

3 Avamid-gaura etat: the text Sâyana's explanation; Mahidhara explains gaura by yajna, and attaches to it the epithets chatuh sringa, the sacrifice with four, priests, obtains the object for which it is solemnized: the stanza, according to Sâyana, applies especially to Agni as the sun: Madhidhara apparently refers it to ghi: the former, however, declares it applicable to all the subjects of the hymn following the etymology of the Nirukta.

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(of benefits) roars aloud: the mighty deity has entered amongst men.[1]

4. The gods discovered the *Ghi* concealed by the *Panis*, placed three-fold in the cow: Indra generated one (portion), Surya another, the (other gods) fabricated one from the resplendent (Agni), for the sake of the oblation.[2]

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1 Sâyana, in conformity with the opinion of Yâska and others, applies this verse also preferentially to Agni, identified either with yajna or with âditya: the four horns of the former are the four Vedas; of the latter, the four cardinal points of the horizon: the three feet of Yajna are the three daily sacrifices; of Aditya, morning, noon, evening: the two heads of Yajna are two particular ceremonies termed Brahmaudanam and Pravargya; of Aditya, day and night; the seven hands of Yajna are the seven metres: of Aditya the seven rays, or the six seasons and their aggregate, or the year, as the seventh: the term vrishabha phalânâm varshità, the rainer of rewards, applies to either; and so does roravite, he roars, implying the noise made by the repetition of the mantras of the Vedas: the three bonds of Yajna are, mantra, kalpa, and Brâhmana, the prayer, the ceremonial, the rationale; of Aditya, the three regions, earth, mid-air, and heaven; Mahidhara limits vrishabha, kâmânam, varshitâ to Yajna, and explains the attributes accordingly, but with an occasional difference: the four horns are the priests, the Hotri, Udgâtri Adhwaryu, and Brahmà; the three feet are the three Vedas; the two heads the Havirdhâna and Pravargya rites; the hands are the seven priests, or seven metres; the three bonds the three daily sacrifices; he somewhat gratuitously also applies the terms to grammatical speech, the four horns being nouns, verbs, prepositions, and particles; the three feet, either the three persons or the three times; the two heads, the agent and the object; the seven hands, the seven cases; and the three bindings, the three numbers; but this is an uncalled-for display of ingenuity; Yâska applies the verse to Yajna, and is chiefly followed in his explanation of the terms by Mahidhara, Nirukta, 13. 7.

2 The Panis are as usual explained Asuras: the three forms or states in which the ghi was deposited in the cow were milk,

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5. These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud) : I look upon these showers of *Ghi*, (and behold) the golden *Vetasa* in the midst of them.[4]

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart : these streams of *Ghi* descend (upon the fire), like deer flying from the hunter.[1]

7. The streams of *Ghi* fall copious, swift as the

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curds, and butter, of which Indra engendered jajàna, milk, Surya butter, and the gods (devàsah fabricated (tatakshuh) curds from the shining, venàt, that is, Agni : Mahidhara renders devásah dwijátayah, the twice born, but does not differ materially in the rest.

1 According to the sense given to Samudra, the showers, first indicated by the epithet sata vrajà, implying merely copious may be either of water or ghi : vetasa is said to be a name of Agni, either as lightning or the sun, or the fire of sacrifice : Mahidhara very superfluously, and incompatibly with his explanation of the objects of the Sukta chooses, to understand, as one meaning, etá arshanti, vàcha udgachchhanti, these words, originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amidst which words the Rishi sees the golden form of Agni, for Agni is the deity presiding over speech, or holy texts, agnir hivàchám adhishthátri devatà : he gives as an alternative, however, a similar interpretation to that of Sáyana.

2 Sáyana considers that in this verse the ghi that is poured from the ladle on the fire is alluded to : Mahidhara interprets dhena, which Sáyana makes an epithet of saritah, and renders prinayitryah, by vâchah, words, texts, which he says flow like rivers, freed from error by the heart and the mind ; separating antar hriâ by the copulative from manasá, manasá cha, whilst Sâyana makes the former the adjective of the latter, antarhridá manasâ, hridayamad gagatena chittena, by the mind gone within, the heart

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wind,[1] and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.[2]

8. The streams of *Ghi* incline to Agni as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and Jatavedas, propitiated, accepts them.

9. I contemplate these streams of *Ghi* as they flow from where the *Soma* is effused, where the sacrifice is solemnized, as maidens decorating themselves with unguents to go to the bridegroom.

10. (Priests)[3] address the pious, the source) of herds of cattle:[4] bestow upon us auspicious riches:

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1 Vátapramiyah, vàyuvat prakrishtavegà: Mahidhara refers the comparison to sindhu, a river agitated by the wind.

2 Kàshthâ bhindan urmibhih pinvamànah: káshthá, according to Sàyana, means limitating circles, maryádàbhutàn paridein, limits within which the flowing butter increases with its juices; Mahidhara makes it part of the comparison, with the rapidity of the steed rushing into the boundaries of the battle, kashthá meaning sangrâma pradesán: according to Sâyana, ghrita may here also mean water, when sindhu will implay the antariksha.

3 The text has no nominative; Sàyana supplies Ritwijah, priests; Mahidhara, devàh, gods, which agrees better with part of what follows.

4 Sushtutim gavyam àjim: the latter Sâyana renders gosambandhinam sanghátam, the number or collection relating to cattle; or, he says, it may mean abundance of water; Mahidhara divides the terms, and explains Agni by yajna, (sacrifice), and gavya by ghi: gods, approach the pious praise, and, the sacrifice at which ghi is offered.

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convey this our sacrifice to the gods, (whereat) the streams of *Ghi* with sweetness descend.

11. The whole world, (Agni), finds an asylum in thine effulgence,[1] whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave[2] which is established in thy (essence).[3]

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1 Dhâmam te viswam bhuvanam adhisritam: the first is explained by Sáyana tejah-sthâne, in the place of brightness or heat; Mahidhara, by vibhutyâm, superhuman power; the purport is the identification of all things with Agni, present in the ocean as submarine fire; in men, as vaiswânara, which is an etymological pun from viswa, all, and nara a man; in life, âyushi, as the vital principle, or âyus may mean food, anna, when the digestive fire is intended; in the assembled waters or the firmament, as lightning; in war, as the metaphorical fire of valour.

2 Urmih ya âbhritah: the wave which is so deposited, sthâpitah, may imply either the butter of the oblation, or water in the shape of rain.

3 This Sukta, which is probably ancient, is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.

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MANDALA V.

ANUVAKA I

SUKTA I. (I.)

The deity is Agni; the *Rishis* are Budha and Gavishthira, of the race of Atri; the metre is *Trishtubh*.

AGNI is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture): his flames rise up to the sky like stately (trees) throwing aloft their branches.[1]

2. The offerer of the oblation is awakened for the worship of the gods: favourably minded, Agni has risen up with the dawn: the radiant vigour of the kindled (fire) is manifested; the great deity has been liberated from the darkness.

3. When Agni has seized upon the (confining) girdle of the aggregated (world),[2] then, bright-shining, he makes all manifest with brilliant rays: thereupon the precious food-desiring (oblation) is added (to the

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1 Sáma-Veda, I. 73, II. 1096, Yajur-Veda, 15, 74: Mahidhara explains prati dhenum áyatim ushásam, as the cow is awakened in the morning by the calf, and men by day-break: he [illegible] also in the explanation of the simile in the second hemistich: yahvá iva pra vayám ujjihánáh, rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests.

2 Yad-im ganasya rasanám ajigah, when he has seized the rope of the company, *i.e.* the darkness encompassing the world, like a cord or rope, obstructing all active exertion. jagato rajjur-iva vyápárapratibandhakam tamas.

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flame), and Agni, soaring aloft, drinks it as it is (spread out) recumbent[1] by the ladles.[2]

4. The minds of the devout turn to Agni, as the eyes (of men) look towards the sun: when the multiform (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days.

5. (Agni), capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable Agni, the offerer of the oblation, displaying seven precious (rays), is seated in every house.

6. The adorable Agni, the offerer of the oblation, has sat down in a fragrant place[4] on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) amongst men.

7. They glorify at present with hymns that Agni, who is intelligent, the fulfiller (of desires) at sacrifices, the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food.

8. Entitled to worship, he is worshipped in his own (abode); humble-minded, eminent amongst sages, our auspicious guest, the thousand-rayed, the showerer (of

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1 Uttánàm is explained vistritám, an epithet of àjyadhàràm, stream of ghi, understood.

2 This and the preceding occur in the Sàma-Veda, 11. 1097—8.

3 The text has only virupe, various-formed: being in the fem. dual it is applied to dyávàprithivyau, understood.

4 Surabhà for surabhau loke, fragrant with the odour of ghi and other offerings, the altar,

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benefits), of well-known might,[1] thou, Agni, surpassest all others in strength.

9. (Too) quickly, Agni, dost thou pass to others from him to whom thou hast been manifest: most beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

10. To thee, youngest (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols thee; for the felicity (which thou conferrest), Agni, is great, vast, auspicious.

11. Ascend to day, radiant Agni, thy resplendent, well-conducted chariot together with the adorable (gods): cognizant of the ways (of worship),[2] bring hither, by the vast firmament, the gods to partake of the oblation.

12. We have uttered alond this encomiastic praise to the wise, holy, vigorous (Agni), the showerer (of benefits): Gavishthira offers with reverence (this) praise to Agni, like the wide-sojourning (sun), effulgent in the sky.

SUKTA II. (II.)

THE deity is Agni; the *Rishi* is Kumàra. the son of Atri, or Vrisa, the son of Jara, or both; the metre is *Trishtubh*, except in the last verse, in which it is *Sakvari*.

THE young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his

1 Tad ojáh, lit. having that strength; tad, that, implying which is notorious, yat prasiddham balam.

2 Vidván pathinàm: the first is rendered yashtavyadevaparijnánevân, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, devayajanamârgân prati.

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mutilated form, but (see him) when placed before (them) in an unresting (position).[1]

2. Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest? the mighty

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1 Accordiny to what is no donbt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obsbure allusion to the lighting of the sacrificial fire: the mother is the two pieces of touchwood, which retain fire, the child, and will not spontaneously give it up to the father, the yajamâna, until forced by attrition: till then, also, people, the priests, do not behold it, but they see it when bursting into ignition: this, however, has not satisfied the commentators, and a curious and strauge legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current: it is more probably, however, suggested by, than suggestive of, the verses: Sâyana quotes the Sâtyâyana Brâhmana as the authority: the story is this: Raja Tryaruna, the son of Trivrishna, of the race of Ikshwâkus, had for his Purohit Vrisa, the son of Jara: it was the custom, it is said, when a Raja and his Purohit went out in the same chariot, that the latter should drive, and, on an occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him: a dispute ensued between the Raja and the priest as to which was the murderer, the former accusing the latter because he was driving, the Purohit retorting, that as the chariot was the Raja's, he was the responsible person: they referred the matter to an assembly of the Ikshwâkus, who decided against the Purohit: Vrisa restored the boy to life by the prayer thenceforth called after him the Vârsa sâman, but being offended with the Ikshwâkus for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased: attributing this to the displeasure of the Rishi, the Ikshwâkus respectfully invoked his presence, and, with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place: this energy or activity is designated by the unusual term of Haras, Agner haras: so far the legend is intelligible, but what follows is rather obscure; Sâyana proceeds: so singing the Rishi having

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(queen) has given him birth ; the embryo has thriven through many years : I have seen him born as the mother brought him forth.[1]

3. I have seen him from a near place, golden-toothed, bright-coloured, wileding (flames like) weapons,

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seen distinctly the Brahmanicide become the wife of king Trasadasyu, in the garb of a Pisáchi, and that she, having taken the Haras away from the fire-chamber, was concealing it in her regal clothing (kasipau ?) he, having propitiated that Haras by the Várs a Sâma, re-united it with Agni, upon which the offices of fire, in cooking and the like, were discharged as before : Sáyana adds to his version a quotation from the Tândya which steps with the restoration of the boy to life : the Niti manjari cites the legend from the Brihad-devatá, the first part of which is the same as that given above, but there is some slight variation in the conclusion : after the decision against the Purohit, this authority continues, the Atharvan having seen (or (composed) the Angirasa mantras, restored the boy to life, but being in wrath, he deserted king, and went to another country : upon his departure, the Haras or function of Agni ceased, and there were no more burnt-offerings : the Raja, being much distressed, went to the Rishi, and pacified and brought him back, and prevailed upon him to become his Purohit once more : still the fire with held its activity, until the Rishi discovered that the queen was in reality a Pisâchi, with whom the Haras had associated, and was seated on the throne with her, and hidden in her robe : on discovering this, the Rishi repeated the second stanza of this Sukta, "Young mother, etc." to which Haras, in the form of a boy, replied : the Rishi then recited the ninth stanza, "Agni shines etc" on which the flame burst forth and consumed the Pisâchi, after which things went on as before : if there be any meaning in this legend, it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

1 See the preceding note ; in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

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(when) offering to him the ambrosial, all-diffusing (oblation): what can those who acknowlege not Indra, who repeat not his praise, do unto me.

4. I have seen him passing secretly from place (to place) like a herd (of cattle),[1] shining brightly of his own accord: they apprehended not those (flames of his), but he has (again) been born, and they which had come grey-haired are (once more) young.[2]

5. Who have disunited my people from the cattle?[3] was there not for them an invincible protector? may they who have seized upon that (people) perish, for he who knows (our wishes) approaches to (protect) the cattle.

6. Enemies have secreted amongst mortals the king of living beings, the asylum of men: may the prayers of Atri set him free; may those who revile be reviled.

7. Thou hast liberated the fettered Sunahsepa from a thousand stakes, for he was patient in endurance: so, Agni, free us from our bonds, having sat down here (at our sacrifice), intelligent offerer of oblations.

8. When angered, (Agni), depart from me: the protector of the worship of the gods, (Indra), has spoken to me: the wise Indra has looked upon thee, and, instructed by him, I have come, Agni, to thee.

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1 Going from pasture to pasture.

2 Paliknir-id yavatayo bhavanti: the flames which had been so often produced may be considered as aged, or as the text, literally, grey-headed; or allusion is intended to the suspension of the functions of fire, as in the legend.

3 Ke me maryaham viyavanta gobhih: what enemies have despoiled my kingdom, is the explanation of Sáyana.

4 That is, Agni.

5 The text here divides the two parts of the name, as Sunaschichchhepa, interposing chit, a general particle, by Vaidik license.

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9. Agni shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rakshas*.

10. May thy roaring (flames), Agni, be manifest in the sky as sharp weapons wherewith to slay the *Rákshasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

11. This praise have I, a devout worshipper, composed for thee, (Agni), who art born with many (faculties), as a steady dexterous (artisan fabricates) a car: if, divine Agni, thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immor als have enjoined Agni that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.[1]

SUKTA III. (III.)

THE deity is Agni; the *Rishi*, Vàsusruta, of the race of Agni; the metre is *Trishtubh*.

THOU, gni, art, born Varuna, thou becomest Mitra when kindled: in thee, son of strength, art all the gods: thou art Indra, son of strength, to the mortal who presents (oblatious).

1 Barhishmate manave sarma yansat is repeated with a slight variation of the first word, havishmate, in the repetition.

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2 Thou art Aryaman in relation to maidens;[1] thou bearest, enjoyer of sacrificial food, a mysterious name;[2] they anoint thee, like a welcome friend, with milk and butter,[3] when thou makest husband and and wife of one mind.

3. For thy glory the *Maruts* sweep (the firmament), when thy birth, Rudra, is beautiful and wonderful:[4] the middle step of Vishnu has been placed, so thou cherishest the mysterious name of the waters.[5]

4. Divine (Agni), the gods, (made) comely by thy glory, and bearing (thee) great (affecion), sip the ambrosia: men adore Agni, the conveyer of the burnt-offering, presenting oblations on behalf of the institutor of the rite, desirous of (its) reward.

5. There is no more venerable offerer of oblations, Agni, than thou, nor (one) prior to thee; neither, giver of food, is any one subsequent (to be more glorified by hymns): the man of whom thou art the guest destroys hostile men by sacrifice.

6. May we, desirous of wealth, Agni and arousing thee by oblations, secure in thy protection, acquire (riches): may we (be victorious) in battle, (successful) in sacrifices every day; and may we, son of strength, obtain with riches male (descendants).

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1 Twam aryamâ yat kaninâm: as regulator of the ceremony the nuptial fire may be regarded as Aryaman: the stanza is to be recited at marriages.

2 That of Vaiswânara, according to the scholiast, the friend of all, viswa, men, nara.

3 Anjanti mitram sudhitam na gobhih: the last, lit, with cows, is put by metonymy for the prodncts of the cow.

4 Agni, as the lightning.

5 Pâsi guhyam nâma gonám: Sàyana renders it udakánám guhyam nâmáni rakshasi, but gives no explanation.

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7. May Agni inflict (evil) upon the evil doer who commits offence or wickedness against us: destroy, sagacious Agni, the calumniator[1] who injures us in these two ways.[2]

8. Former (worshipper) constituting thee, divine (Agni), the messenger (of the gods), have worshipped thee with oblations at the dawn of day; when thou proceedest to the place (of the aggregation) of the wealth (of sacrifice),[3] bright-shining, kindled by the mortals who have given thee an abode.[4]

9. Convey him (to safety) in war, son of strength, who like a wise son offers to thee (reverence) as to a father:[5] when, sagacious Agni, dost thou look upon us; when, director of sacrifice, dost thou direct us (to good ways).

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1 Abhisastim etám, is, properly, this calumny, but as the antecedent of yah, he who, in the masculine, the relative requires the sense of abhisastri, accuser or calumniator.

2 Offence, àgas or aparàdha, and sin or wretchedness, enas, or pàpa.

3 Sansthe yad Agni iyase rayinám: lit. to the heap of riches, but the riches, according to the scholiast, are here those of the oblation, havirlakshanânâm.

4 Martair vasubhir idhyamánah: the second, according to Sàyana, is an epithet of the first, meaning, vâsakaih, placing or fixing in an abode or place of dwelling, *i. e.* either the altar, or the chamber of sacrifice.

5 So in v. 2 of the next Sukta, may the bearer of the oblation, the undecaying Agni, be a father to us: or the relationship may be reversed; protect him, Agni, who, like a father, cherishes thee as a son, Agni being generated and maintained by the sacrificer; as, by another text, thou art the son of him who maintain thee.

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10. Glorifying thee, he offers the copious oblation,[1] if, bestower of dwellings, thou as a father art pleased to accept it: Agni, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

11. Agni, youngest (of the gods), verily thou bearest thine adorer (safe) beyond all calamities: thieves have been detected, and hostile men with covert evil intentions, have been avoided (by us).

12. These (encomiums) are directed towards thee, but perhaps an offence has thereby been uttered to (thee), the giver of dwellings[2] may Agni, augmenting (by our praise, yield us not up to the maligner or the malevolent.

SUKTA IV (IV.)

The deity, *Rishi*, and metre as before.

ROYAL Agni, I glorify at sacrifices thee who art the lord of vast riches; may we who art in want of food obtain food through thee, and (through thee) may we overcome hosts of (hostile) men.

2. May the undecaying Agni, the bearer of oblations, be a father to us, all pervading and resplendent

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1 Bhuri nâma vandamâno dadhâti: nâma, [the scholiast says, may mean oblation, havis; or it may be rendered, praising thy many names he offers oblations.

2 Vasave vâ tad id âgo avâchi, is explained, that which is an offensive expression may have been spoken to Vasu, commonly rendered giver of dwellings, by our saying or intimating, idam dehi, give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to Agni.

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(may he be) to us of pleasing aspect: supply us plentifully with food in return for our well-maintained household fire: grant us viands abundantly.

3. You possess (priests) the wise lord of human beings,[1] the pure, the purifying, Agni, cherished with oblations of butter, the offerer of the burnt-offering, the all-knowing he among the gods bestows desirable (riches).

4. Be propitiated Agni, sharing in satisfaction with Ilá, vieing with the rays of the sun: be gratified, Jatavedas, by our fuel, and bring the gods to partake of the oblation.

5. Propitiated, lowly-minded, a guest in the dwelling, come, thou who art wise, to this our sacrifice having destoryed, Agni, all our adversaries, bring off the possessions of those who bear us enmity.

6. Demolish, Agni, with thy weapon, the Dasyu, appropriating the sustenance to thine own person;[2] and inasmuch, son of strength, as thou satisfiest the gods, so do thou, Agni, chief of leaders, protect us in battle.

7. We worship thee, Agni, with hymns; we (worship thee), purifier, and of auspicious lustre, with oblations: bestow upon us all desired riches; bestow upon us all sorts of wealth.

8. Accept, Agni, our sacrifice: son of strength, the abider in the three regions, (accept our oblation:

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1 In the first verse we had vasupatim vasunâm, the lord of riches, of riches; so here we have a similar redundancy of construction, visâm vispatim, the lord of men, of men.

2 Vayah krinvânas tanve swáyai; or by tanu may be understood putra, a son, or the yajamâna in that relation.

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may we be (regarded) amongst the gods as doers of good: cherish us with triply-protected felicity.[1]

9. Thou conveyest us, Jâtavedas, across all intolerable evils, as (people are carried) over a river by a boat: Agni, who art glorified by us with reverence, such as (that shewn) by Atri, know thyself the protector of our persons.

10. Inasmuch as I who am a mortal earnestly invoke thee who art an immortal, praising thee with a devoted heart; therefore, Jâtavedas, grant us food, and may I obtain immortality through my posterity.[2]

11. Upon whatsoever performer of good works thou, Agni, who art Jâtavedas, castest a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons and male descendants.[3]

1 Tri-varuthena sarmanâ, with three defended; that is, preserved by act, thought, and speech; or if sarman be rendered by house, griha, it may be understood, protect us by or in a three-roofed, or three-storied dwelling *i. e.* trichchhadishkena grihena, *i. e.* a spacious mansion.

2 The immortality that is defined as the unbroken succession of descendants, amritatwam santatyavichchhedalakshanam: another text to the same effect is cited, prajâm anu prajâyate tad u te martyâmritam, when progeny is born after progeny, that verily is the immortality of thy mortality.

3 These last two stanzas are to be recited at the sacrifice for obtaining sons, putrakâmeshti.

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SUKTA V. (V.)

The deities are the Apris;3 the *Rishi* is Vasusruta, the metre *Gáyatri.*

OFFER abundant butter to the resplendent Susamiddha,[1] to Agni, to Játavedas.

2. Narásansa animates this sacrifice, he who is uninjurable, who verily is wise and sweet-handed.

3. Agni, who art Ilita, bring hither the wonderful and friendly Indra, with his easy-going chariots for our protection.

4. (Grass),[2] soft as wood, be spread; the worshippers praise thee: be to us radiant (grass the source of) liberality.

5. Open divine doors, our passages to preservation fulfill the sacrifice (with its rewards).

6. We glorify the evening and morning, lovely, food-bestowing, mighty, the mothers of sacrifice.

7. Praised (by us), divine invokers of the gods, come, moving on the path of the wind,[3] to this sacrifice of our patron.[4]

8. May Ila, Saraswati, Mahi, the three goddesses who are the sources of happiness, sit down, benevolent, upon the sacred grass.

9. Twashtri being propitious, thou who art diffusive in kindness, come to thine own accord, protect us in repeated sacrifices.

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1 This agrees with the first hymn, vol. I. p. 31, in making Susamiddha a name, not merely an epithet of Agni.

2 The Barhis or Poa cynosuroides.

3 Vátasyu patman may mean, with the swiftness of the wind. or through the firmament.

4 Manusho no yajnam, lit. to the sacrifice of our man; that is, of the yajamâna.

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10. Wherever thou knowest, Vanaspati, the secret forms of the gods to be,[1] thither convey the oblations.

11. The oblation is offered with reverence[2] to Agni; to Varuna; with reverence to Indra, to the Maruts; with reverence to the gods.

SUKTA VI. (VII).

THE deity is Agni; the *Rishi* as before; and metre is Pankti.

I GLORIFY that Agni who is the giver of dwellings: to whom, as to their home, the milch kine, the light-faced steeds, the constant offerers of oblations, repair:[3] do thou, (Agni), bring food to thine adorers.

2. He is Agni, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-born, devout worshippers repair: do thou, Agni, bring food to thine adorers.[4]

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1 Yatra vettha devânâm guhyanâmâni: the last is explained rupáni, forms, but no further interpretation of the phrase occurs; it is not specified as a faculty of Vanaspati in any preceding hymn to the Apris, although, as in them, Vanaspati here represents Agni as identified with the sacrificial post, or yupa, or, as the scholiast here says, the deity presiding over it, yupâbhimân ideva.

2 The term is Svâhâ, who here, as heretofore is an Apri, or personification of Agni.

3 Yam astam yanti dhenavah; astam, which is repeated in the text with each nominative, is explained sarveshám grihavad ásrayabhutam, he who is become the house like asylum of all: the verse occurs Sâma-Veda, 1, 425. II. 1087. and Yajur-Veda, 15. 41: Mahidhara also renders astam by griham.

4 Sama-Veda, II. 1089. Yajur-Veda, 15. 42.

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3 Agni, the all-beholding, gives, verily to the man (who worships him, a son) possessing abundant food: Agni, when propitiated, proceeds to bestow) that wealth which is of its own nature precious: do thou, Agni, bring food to thine adorers.[1]

4. We kindle thee, divine Agni, bright, undecaying so that thy glorious blaze shines in heaven: do thou bring food to thine adorers.[2]

5. To thee, radiant Agni, lord of light, giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to thee the oblation is offered with the sacred verse: do thou bring food to thine adorers.[3]

6. These fires cherish all that is precious in the fires (of sacrifice)'[4] they give delight; they spread abroad; they crave perpetually (sacrificial) food: bring, Agni, food to thine adorers.

7 These thy flames, Agni, fed with abundant food, increase, as, by their descent, they seek the pasture of the hoofed cattle:[5] bring, Agni, food to thine adorers.

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1 Sama-Veda, II. 1088.

2 Sama-Veda, I. 419, II. 372.

3 Sama-Veda, II. 373.

4 Pro tye agnayo agnishu viswam pushyanti vâryyam: prapushyanti dhishnyâ gârhapatyâdishu, they nourish exceedingly, by their intensity, wealth dhanam, understood, in the household and other fires; that is, the primary flames of Agni, when manifested in the household fires, are the source of riches.

5 Ye patwabhih saphánâm vrajà bhuranta gonàm is explained by Sâyana, ye rasmayah, those rays which, patanaih, by fallings, ichchhanti yuthâni saphánàm gonàm, wish for or proceed to the herds of hoofed cattle; an explanation which does not render the sense more obvious: it means, he adds, that the spreading flames long for the burnt-offering, âyatâ jwâlà homâya kànkshantityar thah.

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8. Grant, Agni, to us who praise thee, new dwellings, and (abundant) food: may we be those who worship thee, having thee for a messenger (to the gods) in every house: bring, Agni, food to thine adorers.

9. Giver of delight, thou receivest into thy mouth the two ladles (full) of butter;[1] so mayst thou fulfil (our desires), lord of strength, at our solemn rites: bring Agni, food to thine adorers.[2]

10. Thus have they repaired to Agni with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses: bring, Agni, food to thine adorers.

SUKTA VII. (VII.)

THE deities as before; the *Rishi* is Isha, of the race of Atri the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

FRIENDS, offer fitting praise and food to Agni, the most liberal benefactor of men, the powerful son of strength.[3]

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1 Termed juhu and upabhrit, two ladles used for pouring the boiled butter upon the fire.

2 Sâma-Veda, II. 374. Yajur-Veda, 15. 43: Mahidharah explaanins ubhe darvi, two hands serving as ladles.

3 Urjo naptre, Sâyana renders, balasya putrâya: Mahidhara, Yajush, 29, translates Urj, water, and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.

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2. Where is (the deity) upon whose presence the rejoicing conducts (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle and living beings generate.

3. When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the rite.[1]

4. Verily he gives a signal by night to one who is far off, when he the purifier, the undecaying, consumes the forest lords.

5. At whose worship (the priests) pour the driping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of father).[2]

6. Him whom the desired of many, the (devout) man recognises as the sustainer of all, the flavourer of food, the provider of dwellings for men.

7. He crops the dry ground strewn (with grass and

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1 Ritasya rasmim ádade is variously explained by the scholiast, he accepts the ray that is the apprehender or absorber, grâhaka, of water, alluding to the production of rain as the result of burnt-offerings; or he becomes endowed with the energy generative of the reward of the sacrifice, phalajanakam tejah swikritaván; or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

2 Bhumá prishtheva, is, literally, like many or much on the back: the scholiast explains bhumá as signifying offspring, or that which is many, bahu bhavatite bhuma apatyam; and prishtha he adds, implies the backs of the father, pituh prishthadesán iva; as boys mount upon the fathers side, so do the flames, putrá yathá piturankam árohanti tad vat.

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wood',[1] like an animal grazing; he with a golden beard, with shining teeth, vast, and of irreistible strength.

8. Bright as an axe is he to whom the (worshipper), like Atri, proceeds[2] (to offer worship): he whom his prolific mother has brought forth, bestowing a benefactor on the world), when (Agni) obtains (sacrificial) food.

9. To thee, Agni the acceptor of the oblation, the upholder (of all), there is pleasure (from our praise): do thou bestow upon these thy worshippers wealth, and food, and a heart (grateful for thy favour).

10. May the sage who is in this manner the offerer of exclusive praise (Agni to thee), accept the cattle which are to be given to thee; and thereupon may Atri overcome the irreligious *Dasyus*: may Isha overcome (hostile) men.[3]

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1 Dhanwâkshitam dâti: dhanwa the commentator explains a place without water, nirudakapradesam; and Âkshitam, trinakáshthádibhir âkshihtam, tossed over with grass, timber, and the like.

2 Suchi sma yasmâ atrivat pra swadhitiva riyate: it is not very obvious whether the comparisons apply to Agni, or the worshipper: they might both be understood by the worshipper, eager to offer oblation as an axe to cut: or both might be applied to Agni: atri, meaning an eater, or devourer, or an animal eating grass: it seems, however, most resonable to apply atrivat to the yajamâna, and swadhiti to Agni.

3 Ishah sàsahyàn nrin: ishah may be, according to Sàyana, the Rishi of the Sukta; or derived from ish, and being the accus. plur., it may be an epithet of nrin, encountering or opposing men.

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SUKTA VIII. (VIII.)

THE deity and *Rishi* as before; the metre is *Jagati.*

MANIFESTER of strength, Agni, ancient worshippers have kindled thee of old for their preservation; thee, the delighter of many, the adorable, the all sustaining, the lowly-minded, the lord of the house, the excellent.

2. Men have established thee, (Agni), their ancient guest, as the lord of the house; (thee) the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees.[1]

3. Human beings glorify thee, Agni, the appreciator of burnt-offerings, the discriminator (of truth), the most liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

4. We approach thee, all-sustaining Agni, adoring thee in many ways with hymns and with prostrations: do thou, Angiras, when kindled, be propitious to us: may the divine (Agni be pleased) by the (sacrificial) food (offered by the) worshipper, and by the bright flames (of his sacrifice).

5. Agni, the praised of many, thou who art multiform, givest of old food to every mortal; thou reignest with strength over the various (sacrificial) viands; the splendour of thee when blazing brightly is not rivalled (by any).

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1 Jarad-visham is literally, that which is poison to the old: the commentator explains it jaratâm vrikshânâm vyâpakam, the pervader or consumer of old trees; or it may be mean jirnodakam, that by which water is dried up.

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6. Agni, youngest (of the deities), the gods have made thee, when kindled, their messenger, the bearer of oblations; thee, who art rapid in movement, and of whom butter is the source, the have made when invoked, the brilliant eye (of the universe), instigated by the understanding.

7. The ancient seekers after happiness have kindled thee, Agni, when invoked, (and fed thee) with abundant fuel; and thou (thereby) increasing, and supplied with shrubs, art dominant over all terrestrial viands.*

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* Abhi jrayánsi pàrthivà vi tishthase: Sáyana explains jrayâns by annàni, food, estables; and pàrthivà by vrikshâh, trees; or he admits it to be an epithet of jaryánsi, earthly estables, as the cakes and butter presented in sacrifices with fire.

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FOURTH ASHTAKA.

FIRST ADHYAYA.

MANDALA V. *(continued)*

ANUVA'KA I. (*Continued*):

SUKTA IX. (IX.)

The deity is Agni; Gaya of the race of Atri, is the *Rishi*; the metre of the fifth and seventh stanzas is *Pankti*, of the rest *Anushtubh*.

MORTALS bearing oblations glorify thee, Agni, the divine: I praise thee, Játavedas,[1] for that thou conveyest successively oblations (to the gods).[2]

2. Agni is the invoker of the gods (on behalf of) him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn; (he) in whom congregate all sacrifices securing food and fame.

3. He (it is) whom the two sticks have engendered like a new-born babe; the supporter of men the descendants of Manu, the fit object of sacrifice.

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1 In addition to previous explanations, the same is here said to imply, he whom all know to be identical with all that exists; or, vedas may mean wealth, when it will signify, he from whom all wealth is generated.

2 The grammatical portion of Sáyana's commentary, which is very full in the first and second Ashtakas, is suspended in the MSS. of the third: it is resumed in the begining of the fourth, but is only occasionally repeated.

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4. Thou art laid hold of with difficulty like the young of tortuously-twining (snakes);[1] thou who art the consumer of many forests, as an animal is of fodder.

5. Of whom smoke-emitting, the flames intensely collect; then, when diffused in the three regions[2] Agni inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower.[3]

6. By the protections of thee, Agni, the friend (of all), and by our praises (of thee), may we pass safe from the evil acts of men, as if from malignant (enemies).

7. Powerful Agni, bestow upon us the institutors (of pious rites), that wealth (which we desire): may he discomfit (our foes): may he cherish us: may he be ever ready to bestow upon us food: and do thou,[4] Agni, be present in battles for our success.

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1 Putro na hváryánám, like the son of crooked going; the scholiast says like a young snake, bálasarpah!; or it may mean the colt of rearing and plunging horses, of those not broken in, asikshitabálàswah.

2 Yadim aha trito divi upadhamati is explained, trishu-sthàneshu vyàptah, spread in the three regions; or trini sthànàni atitya, having gone yeyond the the three regions; àtmànam upa varddhayati, he blows up or enlarges himself.

3 The text has sisite dhmâtari, he sharpens as in a blower; which the scholiast explains, like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.

4 The confusion of the second and third person is that of the original.

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SUKTA X. (X.)

The deity, *Rsshi*, and metre as before.

AGNI, of irresistible prowess, bring to us most powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.[1]

2. Marvellous Agni, (gratified) by our acts, (produce) in us greatness of vigour: in thee abides the strength destroying evil spirits; thou who art to be worshipped, like Mitra, art the doer (of great deeds).[2]

3. Augment, Agni, our dwelling a prosperity, for the devout men (who have propitiated thee) by their praises have acquired riches.

4. Delightful Agni, those men who glorify thee with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord.[3]

5. These thy bright and fierce flames, Agni, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6. Be prompt, Agni, for our protection, and for the gift of poverty-repelling (riches); and may our pious (descendants be able to) compass all their desires.

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1 Sàma-Veda, I. 81: there is a slight difference in the text of the second half of the stanza.

2 The text has only kránà for kurvána: the acts alluded to are such as driving away the Rá.shasas or other disturbers of religious rites.

3 Divaschid yeshàm brihat sukirttir bodhati tmanà: the application of the two last words is somewhat doubtful: Sàyana disconnects them from the preceding, and supplies the name of the Rishi of the Sukta, Gaya, as the nominative of bodhati; evamvidham tvàm Gayastmanà swayam eva bodhayati, Gaya of his own accord, or of himself, as it were, arouses thee, Agni, so described

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7. Agni, who art Angiras, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee, and be (at hand) for our success in battles.

SÚKTA XL. (XI.)

THE deity is Agni; the *Rishi* is Sutambhara, of the race of Atri; the metre is *Jagati*.

THE vigilant, the powerful Agni, the protector of man, has been engendered for the present prosperity (of the world): fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure Agni shines brilliantly for the *Bharatas*.[1]

2. The priests have first kindled,[2] in three places, Agni, the banner of sacrifice, the family priest, (riding) in the same car with Indra and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite.

3. Thou art born unobstructed of two mothers pure, adorable, wise, thou hast sprung up from (the

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1 Sáma-Veda, II. 257. Yajur-Veda 15. 27: Mahidhara agrees with Sáyana in interpreting Bharatas by Ritwiks, or priests: he differs slightly in some other respects, rendering the stanva, Agni, engendered by the priests for the present sacrifice: he shines so brilliantly, that with his flames he touches the sky, the patron of the sacrificer, vigilant, dexterous, fed with butter, pure.

2 Trishadhasthe samidhire, that is, as the three fires, the Gárhapatya, A'havaniya, and Dakshina,

he two sticks of attrition.

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devotion of) the householder:[1] they have augmented thee with butter: Agni, to whom burnt offerings are made, the smoke is thy banner spread abroad in the sky.

4. May Agni, the fulfiller (of all desires), come to our sacrifice: men cherish Agni in every dwelling: Agni, the bearer of oblations, has become the messenger (of the gods): those adoring Agni adore him as the accomplisher of the sacrifice.

5. To thee, Agni, this most sweet speech (is addressed); may this praise be gratification to thy heart: pious hymns fill thee, and augment thee with vigour, as large rivers (replenish) the sea.

6. The *Angirasas* discovered thee, Agni, hidden in secret, and taking refuge from wood to wood: thou art generated, being churned with great force; therefore they have called thee, Angiras, the son of strength.[2]

SUKTA XII. (XII.)

THE deity, *Rishi*, and metre as before.

I OFFER to the great, the adorable Agni, the rainer of water, the vigorous, the showerer (of benefits) the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth.

2. Agni, who knowest (the purpose of) the sacrifice, assent to this rite: be favourable to the copious showers

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1 Udatishtho vivasvatah: the latter is said to designate the Yajamâna, from his especially, vi, abiding, vasata, in the chamber where the agnihotra, and other rites with fire, are celebrated.

2 Sáma-Veda, II. 258. Yajur-Veda, 15. 28: Mahidhara agrees with Sáyana: he adds as the explanation of guhá, apsu, in the waters, referring to the familiar legend.

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of water:[1] (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth),[2] but (repeat the praise) of the resplendent showerer (of benefits).

3. Agni, bestower of water, by what (act of) truth mayest thou, who, art adorable, be cognizant of our adoration: may the divine Agni, the guardian of the seasons, recognise me: I (know) him not (yet) as the lord of the riches of which I am the possessor.[3]

4. Who, Agni, among thy (followers) are the imprisoners of foes? who among them are the protectors (of men), the splendid distributors of gifts? who

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1 When the author of a Sukta takes a fancy for the word rita, probably, in one of its meaning, the Latin ritus, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water: ritasya dhárá, however necessarily implies the last.

2 The text is very elliptical and obscure: nàham yâtum sahasá na dwayena ritam ṛsapámi arushasya vrishnah: it is, literally, not I to go by strength, not by the two, I swear, the sacrifice of the singing showerer: Sâyana supplies yukta, joined or endowed sahasà, with strength, and makes yâtum mean to injure, or injury of pious acts, connecting it with sapámi, which he renders by sprisámi or karomi, I touch or do; I do not proceed to injur sacred offices: by the two, he explains satyânritâbhyám, by truth and untruth, that is, avaidikam krityam na srpámi, na karomi, I perform not any act not enjoined by the Veda. ritam here he interptets praise, and again attaches to it sapâmi, without the negative, I vow or repeat the praise of Agni.

3 Na aham patim sanituh asya rayâh; the verb is understood: the scholiast renders it bhajamânasya asya mama râyah swâminam tam agnim aham na jânámi, I do not know that Agni, the master of the riches of this one, or me, the enjoyer: what it means is not every obvious.

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among them defend the asserter of untruth? who are the encouragers of evil deeds?[1]

5. These they friends, Agni, everywhere dispersed, were formerly unhappy (in abandoning they worship), but are again fortunate (by its renewal): may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves.

6. May the dwelling of him, Agni, who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored; and may a virtuous successor of the man who diligently worships thee come in his place.

SUKTA XIII. (XIII.)

THE deity and *Rishi* as before; the metre is *Gáyatri*.

ADORING thee, Agni, we invoke thee: adoring thee we kindly thee, adoring thee for protection.

2. Desirous of wealth, we recite to day the effectual praise of the divine Agni, (whose radiance) reaches the sky.[2]

3. May Agni, who amongst men is the invoker of the gods, accept our praises; may he offer sacrifice to the divine beings.

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1 The two last are persons not worshipping Agni; but the verse may be also thus rendered, who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, Agni, thy worshippers.

2 This and the two next verses occur Sàma-Veda, II. 755—757.

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4. Thou, Agni, art migthy and gracious, the (ministrant) priest, the desired (of all: through thee the worshippers complete the sacrifice.

5. Wise worshippers exalt thee, Agni, the bountiful giver of food, the deservedly lauded: do thou bestow upon us excellent strength.

6. Agni, thou encompassest the gods as the circumference (surrounds) the spikes (of a wheel): bestow manifold wealth upon us.

SUKTA XIV. (XIV.)

The deity, *Rishi*, and metre as before.

WAKEN the immortal Agni with praise, that, being kindled, he may bear our oblations to the gods.

2. Mortals worship him an immortal divinity at their sacrifices, most adorable among the human race.

3. Numerous (worshippers), pouring out butter from the (sacrificial) ladle, glorify him, the divine Agni, that he may convey their oblation (to the gods).

4. Agni, as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre: he has discovered the cows, the waters, the sun.

5. Worship the adorable Agni, the sage, whose summit blazes with butter; may he hear and comprehend my invocation.

6. They have augmented Agni, the beholder of all, with oblations and with praises, along with the gods, the objects of pious meditation, desirous of praise.

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ANUVAKA II.

SUKTA I. (XV)

THE deity is Agni; the *Rishi* Dharuna, of the family of Angiras; the metre is *Trishtubh*.

I OFFER praise to Agni, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

2. They are detaining by sacrifice the true recipient (of offerings)[1] in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated at the solemnity which is the stay of heaven.

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Râkshasas*), enjoy forms exempt from defect:[2] may that new-born Agni scatter assembled (hosts): let them stand from around me, as (deer avoid) an angry lion.

4. When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all) to behold and to support them; and when, being detained,

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1 Ritena ritam dharunam dhàrayantah: they, the Yajamánas, hold or detain, ritam dharunam, yajnasya dhàrakam satyam, the true holder of sacrifice, that is, Agni, by the ceremony, parame vyomani, utkrishte sthàne, in the best place, that is, the altar.

2 Anhoyuvastanvas-tanvate, are explained by Sáyana, svástanur-anhasà viyojikà vistàraryanti, they effect the extension of their own persons, disjoined by or seperated from sin: the sense is not very obvious.

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thou maturest every kind of food,[1] then, multiform (Agni), thou comprisest (all beings) in thyself.

5. Divine Agni, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of riches, support the utmost of thy vigour; and do thou, considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to Atri.[2]

SUKTA II. (XVI.)

THE deity as before; the *Rishi* is Puru, of the race of Atri; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

OFFER abundant (sacrificial) food to the brilliant divine Agni, whom mortals have placed before them by praises as a friend.[3]

2. For that Agni, (endowed) with the lustre of the strength of his arms, is the ministrant of mortals, who (presents) the oblation to the gods in succession, and like Bhaga[4] distributes desirable wealth.

3. (May we be assiduous) in the praise, (and cherished) in the friendship, of that very radiant

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1 Vayo vayo jarase yad dadhânah: the scholiast interprets yadâ dhâryamâno bhavasi tadá sarvam annam jarayasi, when thou art being detained, then thou causest all food the decay, *i. e.* to digest.

2 This may, perhaps, also imply that wealth bestowed upon the Rishi is deposited in a secure receptacle, like the hidden booty of a thief, padâm na tâyur guhâm dadhânah, but the whole Sukta is obscurely worded.

3 Sama-Veda, I. 88: the latter reads prasastaye, for praise, instead of prasastibhih, by praises.

4 Bhaga, according to Sâyana, here means Surya

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possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

4. Now verily, Agni, (be disposed) for bestowing excellent strength on these (they worshippers): heaven and earth have invested him with glory like the vast (sun).[1]

5. Glorified by us, Agni, come quickly, and bring us desirable wealth: we who (are they worshippars), we (who are thine, adorers, offer thee welcome together with oblations: be thou favourable to us; be (our) success in battles.

SUKTA III. (XVII.)

The deity, *Rsshi*, and metre as before.

DIVINE Agni, a mortal thus with sacrifices (calls upon thee) who art endowed with lustre for protection: Puru adores Agni for protection when the srcred rite is solemnized.

2. Performer of various functions,[2] who art deservedly renowned, thou praisest by thy words that Agni, who is possessed of wonderful splendour; who is exempt from pain; who is adorable and supreme in understanding.

2. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the

1 The text has only yahvam na, like the great; the scholiast has mahàntam suryam iva, like the great sun.

2 Vidharman: it applies either to the Rishi or the yajamâna.

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rays of light shine brightly: by his lustre verily, (the sun is luminous).[1]

4. By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars; Agni, to whom oblations are due, is then glorified by all people.

5. Quickly, (Agni, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain): son of strength, (be favourable) to (my) desires; protect us (from calamity); be alert for our prosperity;[2] come for our success in battles.

SUKTA IV. (XVIII.)

THE deity and metre as before; the *Rishi* is Dwita, of the race of Atri.

LET Agni, the beloved of many, the guest of man, be present at dawn; he who, immortal, desires the oblations of mortals.[3]

2. Be (willing to make) a grant of thine own strength to Dwita, the bearer of the pure oblation; for

---

1 The text has only asya vásá u archishà, và asà being put for vá asau; literally, by the light of him, he verily: asau, he, according to the commentator, designates the sun; and the entire phrase is, by the light of him, that is, of Agni, the sun becomes radiant; âdityo archishmàn bhavati.

2 Sagdhi swastaye: the commentator says the verb may here be put for the first person, and mean yâche, I ask for, or it may mean, as translated, sakto bhava, be able.

3 Sâma-Veda, 1. 85: the reading of the second half of the stanza somewhat differs: our text is visvâni yo amartyo havyá martyeshu ranyati: the Sama has visve yasminn-amartye havyam martâsa indhati, in or upon all that which is immortal, mortals oblations.

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he, immortal Agni, thy diligent praiser, brings to thee continually the *Soma* juice.

3. I invoke thee bright-shining, through a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

4. Amongst whom the ceremonial of many kinds is observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice) leads (the worshipper) to heaven.[1]

5. Immortal Agni, bestow upon those opulent men, who, upon (my) praise (of thee), gave to me fifty horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

SUKTA V. (XIX.)

THE deities as before; the *Rishi* is named Vavri; the metre of the two first stanzas is Gâyatri, of the two next Anushtubh, and of the fifth Virátrupá.

UNPROSPEROUS circumstances affect Vavri: may the accepter (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly, and nourish (thy) stength (by oblations): they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (Agni) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk:

---

1 Swar-nare, a synonyme here of yajna, swargam yajamanam nayati, it leads the yajamâna to heaven.

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he who, like the mixed oblation, is filled with food,[1] and, unsubdued, is ever the subduer of his foes.

5. Radiant (Agni), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us: and may the fierce flames, destructive of foes, be gentle to this thy worshipper.

SUKTA VI. (XX.)

THE deity as before: certain persons of the race of Atri, called *Prayasvats*, are the *Rishis*; the metre of the last stanza is *Paukti*, of the rest *Anushtubh*.

THAT (sacrificial) wealth, Agni, bounteous giver of food, of which thou approvest, and which deserves to be commended by our praises, do thou convey to the gods.[2]

2. May those prosperous men who do not offer oblations to thee become destitute of great strength, and may (the followers) of other (than *vaidik*) observances incur (thy) enmity and punishment.

3. We, *Prayasvats*,[3] have recourse to thee, the invoker (of the gods), the means of strength: we glorify thee first at sacrifices with praise.

---

1 Gharmo na vâjajatharah, he in whose belly is food like the gharmah: besides its ordinary sense of warm, hot, and that of day, assigned to it by Yáska, the word has other meanings: Sàyana apparently identifies it with the ceremony called Parvargya, pravargya iva gharmo yathà havyenájyenapayasásikta, like the Pravargya the gharma, sprinkled with the oblation butter and milk: perhaps we should read pravargye, at the Pravargya, for, by a subsequent passage, gharma means a vessel, a pitcher.

2 Yajur-Veda, 19. 64: instead of vàjasátama, the printed Yajush reads kavyavàhana, conveyer of offerings to the manes.

3 Prayasvantah is, literally, those having food, annavantah.

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4. Possessor of strength, day by day so (provide), that we may enjoy thy protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

SUKTA VII. (XXI.)

THE deity as before; the *Rishi* is Sasa; the metre as before.

LIKE Manu, we meditate, Agni, upon thee; like Manu, we kindle thee: worship the gods on behalf of the (worshipper) devout as Manu.

2. When thou art pleased, Agni, thou shinest upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to thee.

3. All the consentient divinities have made thee their messenger; therefore the pious worship thee who art divine, wise Agni, at sacrifices.

4. Man praises thee, divine Agni, to convey his offerings to the gods: bright Agni, blaze when kindled: take thy seat in the chamber (of sacrifice), in the chamber of the sincere Sasa.

SUKTA VIII. (XXII.)

THE deity and metre as before; the *Rishi* is Viswasàman.

SING, Viswasaman, like Atri, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man.

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2. Cherish the divine Agni, by whom all that exists is known, the priest of the rite): may the sacrifice most suitable for the gods duly this day proceed to them.

3. Men have recourse to thee, divine Agni, who art of intelligent mind, for security: we praise thee who art most excellent, seeking thy protection.

4. Agni, son of strength, recognise the words of this our (laudation): handsome-chinned, lord of the dwelling, the sons of Atri exalt thee, such (as thou art), by their praises: they embellish thee by their hymns.

SUKTA IX. (XXIII.)

THE deity and metre as before; the *Rishi* is Dyumna.

BESTOW, Agni, upon Dyumna a son,[1] overcoming foes by his prowess; one who may with glory subdue all men in battle.

2. Mighty Agni, grant us a son able to encounter hosts; for thou art true and wonderful, and the giver of food with callle.

3. All men concurring in satisfaction, bearing the clipt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

4. May the (sage) on whom all men rely posses foe-subduing strength: radiant Agni, so shine in our habitations that they may abound in riches: shine, purifying Agni, dispensing light.

---

1 The text has rayim, rem, riches, but the scholiast understands it metaphorically, and renders it putram, a son, a meaning consistent with what follows.

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SUKTA X. (XXIV.)

THE deity is Agni; the *Rishis* are termed Gaupàyanas and Laupáyanas, and are four in number, named severally, Bandhu, Subandhu, Srutabandhu, and Viprabahdhu, to each of whom a half stanza of the two stanzas of which the Sukta consists is attributed; the metre is Viráj.

1, 2[1]. Agni, who art to be adored, be ever nigh to us, our protector and benefactor: do thou, who art the giver of dwellings and dispenser of food, be present with us: bestow upon us most brilliant wealth.

3, 4. Understand us, Agni; hear our invocation; defend us from all malevolent (people): most bright and resplendent Agni, we earnestly solicit thee for the happiness (of ourselves) and our friends.

---

1 These two verses seem to be favourites: the first pada of the first occurs twice in the Sàma-Veda, 1, 448, 11. 457; the second once, 11. 458: the second pada of the second stanza occurs in the same, 11. 459: we have both of them twice in the Yajush, 3. 25, 15. 48: Mahidhara's explanation is much the same as Sáyana's except in one or two words; as varuthyah in the first line of the first stanza: Sáyana explains it varaniyah, sambhajaniyah, that which is to be chosen, to be enjoyed, to be worshipped; Mahidhara idterprets it favourable or auspicious to the family or the house, varutha meaning, he says, either putra samuha, an assemblage of sons, or griha, a house: Sàyana also gives as an alternative, endowed or inclosed with circumferences or defences, paridhir-vritah, alluding, perhaps, to the common import of varutha the fender of a carriage: again, vasusravas, in the second line of the first verse, which Sàsana interprets vyàptànnah, he by whom food is dispensed, Mahidhara explains renowned for wealth.

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SUKTA XI. (XV).

THE deity as before; the *Rishis* are those of the race of Atri, named Vasuyus; the metre is *Anushtubh.*

CELEBRATE the divine Agni for his protection: may he who presides over dwellings grant (our desires): may the son of the *Rishis*,[1] the observers of truth, save us from those who hate us.

2. That Agni is true[2] whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours.

3. Agni, to be propitiated by praises, (gratified) by our choicest and most excellent adoration and hymns, bestow upon us riches.

4. Agni shines amongst the gods: Agni is present amongst mortals: Agni is the bearer of our oblations: glorify Agni with praises.

5. May Agni bestow upon the donor (of the oblation) a son, abunding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors.

6. May Agni bestow a son, the protector of the good, who, with his follows, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.[3]

7. That (praise) which best conveys (our veneration is due) to Agni: affluent in splendour, grant us,

---

1 Agni is termed the son of the Rishis, as generated by their rubbing the sticks together which produce fire.

2 Satya: by true, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

3 This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, putrakàmeshti,

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(Agni), great (wealth), for from thee vast riches and ample food proceed.[1]

8. Brilliant, Agni, are thy rays: mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9. Thus we, *Vasuyus*,[2] glorify the vigorous Agni: may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

---

1 Sáma-Veda, 1. 86. Yajur-Veda, 26. 12: Mrhidhara differs from Sàyana in his interpretation of this verse in several respects; considering the first line, iyad vâhishtham tad agnaye vrihad archa vibhávaso, to be addressed to the Udgátri, he renders it, sing to Agni, that Vrihad-sáma (a hymn of the Sáma-Veda), which is the most effectual means of obtaining our desires; and he refers the vocative, Vibhâvaso, to the second line in which a more important variation occurs: it runs, mahishi iva twad rayistwad vâja udirate; Sâyana makes mahishi the adjective of rayi, great riches, and observes of iva that it is a pleonasm, iveti puranah: Mahidhara understands it as denoting a comparison, and explains the passage, as the firstmarried bride proceeds from her home to her husband, prathamaparinitá stri grihát patim prati udgachchhati, so riches and food proceed to the worshipper, Agni, from thee: necessity of supplying a whole sentence is rather against this rendering, and mahaishi as an adjective is of not unferquent occurence.

2 The Vasuyus are here explained vasukàmàh, they who desire wealth.

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SUKTA XII. (XXVI.)

THE deity and *Rishis* as before; the metre is *Gáyatri.*

DIVINE purifier, Agni, with thy radiance and pleasing tongue, bring hither and worship the gods.[1]

2. Feeder upon butter, bright and variegated radiance, we solicit thee, the beholder of heaven, to (partake of) the (sacrificial) food.

3. We kindle thee at the sacrifice, wise Agni, whose food is the oblation, who art brilliant and vast.[2]

4. Come, Agni, with all the gods, to the donor (of the oblation): we have recourse to thee as their invoker.

5. To the institutor of the rite, pouring out the libation, bring excellent vigour; sit down with the gods upon the sacred grass.

6. Victor over thousands, thou favourest, when kindled, our holy rites, the honoured messenger of the gods.

7. Reverence Agni, by whom all that is, is known, the bearer of oblations, the youngest of the gods, the divine, the ministrant priest.

8. May the sacrifice most solemnly offered by the devout duly proceed to day (to the gods); spread the sacred grass for their seat.

9. May the Maruts, the Aswins, Mitra, Varuna, the gods, with all their attendants, sit down upon this grass.

---

1 Sàma-Veda, II. 871. Yajur-Veda, 17. 8.

2 Sáma-Veda, II. 872, 873.

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SUKTA XIII. (XXVII.)

THE deity as before, but in the sixth stanza Indra is associated with Agni; the *Rishis* are three *Rájás*, Tryaruna the son of Trivrshna, Trasadasyu the son of Purukutsa, and Aswamedha the son of Bharata;[1] or Atri alone may be the *Rishi*:[2] the metre of the three first stanzas is *Trishtubh*, of the last three *Anushtubh*.

AGNI, who art the protector of the good, most wise, powerful, and opulent; Tryaruna the son of Trivrishna has become renowned, Vaiswânara, in that he has bestowed upon me a pair of cattle with a waggon, and with ten thousands of treasure.

2. Agni, Vaiswânara, who art deservedly praised and exalted (by us), bestow happiness upon Tryaruna, who gives me hundreds (of *Suvarnas*,[3] twenty cattle, and a pair of burden-bearing horses.

3. As Tryaruna, pleased by the eulogies of me who have many children, presses with earnest (mind, gifts upon me), so does Trasadasyu, desirous, Agni, of thy valued favour through thine exceeding praise.

---

1 Of these princes we have yet met only with the second, vol. 1. p. 292: in the Vishnu Purána a Trayyàruna occurs, (p. 371), but he is the son of Tridhanwan, and the seventh in descent from Trasadasyu, with whom, therefore, he could not be contempopary; so that either the Veda or the Puràna is wrong: the latter enumerates a Trayyaruna among the Vyásas, p. 273: no other authority gives Bharata a son named Aswamedha.

2 For in fact the Rájàs are rather the Devatàs, they do not commemorate their own donations: it is Atri, or some member of his family, who speaks.

3 The text has only satáni, the hundreds: the scholiast adds suvarnánám of suvarnas: it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander: the people of Sambas, Raja of Sindomana, present him with told money.

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4. When Aswamedha gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in they praise), do thou, Agni, grant intelligence to (the *Rájá*) who wishes to offer sacrifice (to thee).

5. Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*,[1] the offering of Aswamedha (gratifies thee).

6. Indra and Agni, bestow upon the munificent Aswamedha infinite wealth with excellent posterity, undecaying as the sun in heaven.

SUKTA XIV. (XXVIII.)

THE deity as before; the *Rishi* is Viswavárá, a lady of the family of Atri: the metre of the first and third stanzas is *Trishtubh*, of the second *Jagati*, of the forth *Anushtubh*, and of the twh last *Gayatri*.

AGNI, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn: Viswavárá, facing the east, glorifying the gods with praises, and bearing the ladle with the oblation,[2] proceeds (to the sacred fire).

---

1 Mixed with curds, milk, and parched grain.

2 Havishá ghritáchi is explained by the scholist purodásádilakshanena yuktayá ghritachyá sruchá sahaitá, with the ladle of ghi connected with the cakes and other articles of the oblation: the whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations: besides Viswavárá being feminine, the epithets práchi iláná ghritáchi are of the same gender; the term is explained the repeller of all enemies of the nature of sin, sarvam api páparupam satrum várayitri: we have no further clue to her history than that she is an Atreyi, of the race of Atri.

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2. When about to be kindled, Agni, thou rulest over ambrosial (water): thou art present with the offerer of the oblation for his welfare: he to whom thou repairest acquires universal wealth; he places before thee, Agni, the dues of hospitality.

3. Repress, Agni, (our foes to ensure our) exceeding prosperity: may thy riches ever be excellent: preserve in concord the relation of man and wife,[1] and overpower the energies of the hostile.

4. I praise the glory, Agni, of thee when kindled and blazing fiercely: thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. Agni, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to Agni when the sacrifice is solemnized: select the bearer of the oblation to the gods.[2]

---

1 Sam jàspatyam suyamam kurushva, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, Yajur-Veda, 33. 12.

2 According to the Taittiriya, there are three kinds of sacrificial fire: the havyavàhana, which receives the oblation intended for the gods; the kavayavâhana, that intended for the Pitris; and the Saharakshas, that intended for the Asuras: the worshipper is therefore directed on this occasion to select the first.

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SUKTA XV. (XXIX.)

THE deity is Indra, but one hemistich may be assigned to Usanas: the *Rishi* is Gauriviti, of the race of Sakti; the metre is *Trishtubh.*

IN the adoration of the gods by Manu there are three effulgences, and they Maruts), uphold three luminaries[1] in heaven: the Maruts of pure energy worship thee, for thou, Indra, art their intelligent *Rishi.*

2. When the Maruts worship Indra, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys Ahi, and sets the abundant waters free to flow.

3. Or, mighty Maruts, and thou also, Indra, drink of this my copiously-effused libation: then the offered libation obtains cattle for the offerer,[2] and Indra, drinking of it, klills Ahi.

4. Thereupon he fixed firmly heaven and earth, and, resolutely advancing, filled (Vritra), like a deer, with terror: stripping off his covering, Indra slew the Dánava, endeavouring to hide, and panting with affright.

5. Then, for this exploit, all the gods gave thee, Maghavan, in succession, the *Soma* beverage; whence thou hast retarded, for the sake of Etasa, the advancing horses of the sun.

6. Whereupon Maghavan hast destroyed with his thunderbolt at once his (Sambara's) ninety and nine cities:[3] the Maruts glorifying Indra in a common

1 The sun, the wind, fire: the same are probably intended by the similar phrase preceding tryaryamâ-trini aryamâniteiânsi, according to Sâyana.

2 Manushe gà avindat, yajamânâya vedayati gà, may alao mean rain, dhenur-vrishtilakshânâni udakâni vâ.

3 The text has bhogân, meaning, according to Sâyana, cities, when the acute accent is on the last vowel, bhogán ityanto-dâttah purayachanah.

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dwelling with the *Trishtubh* hymn, he destroyed the bright (city of the *Asura*).

7. To aid (the undertaking of) his friend, Agni, the friend (of Indra), has quickly consumed[1] three hundred buffaloes; and Indra, for the destruction of Vritra, has at once quaffed three vessels of *Soma*, offered by Manu.

8. When thou hadst eaten the flesh of the three hunered buffaloes, when thou who art Maghavan hadst slain Ahi,[2] went all the gods summoned Indra, full of food, as if he had been a servant, to the battle.

9. When, Indra, thou and Usanas, with vigrous and rapid coursers went to the dwelling of Kutsa, then, destroying his foes, you went in one chariot with Kutsa and the gods, and verily thou hast slain Sushna.

10. Thou hast formerly detached one wheel (of the car) of Surya: another thou hast given to Kutsa wherewith to acquire wealth: with the thunderbolt thou hast confounded the voiceless *Dasyus*,[3] thou hast destroyed in battle the speech-bereft (foes).

---

1 Apachat, has roasted or digested: we have here a sort of hecatomb.

2 Or perhaps yad ahim jaghana might be rendered, that he should kill Ahi.

3 Anâso dasyun amrinah: anâsa, Sâyana [says, means âsyarahitân. devoid or deprived of words, âsya, face or mouth, being put by metonymy for sabda, the souud that comes from the mouth, articulate speech, alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the Hindus, as in the familiar term for a barbarian, mlechchha, which is derived from the root mlechchh, to speak rudely: Professor Muller, Universal History of Man, 1. 346, referring to this text, purposes to seperate anâsa into a, non, nâsa, the nose noseless, alluding to that feature in the aborigines as contrased with the more prominent nose of the âryan race: the

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11. May the praises of Gauriviti exalt thee: thou hast humbled Pipru for the son of Vidathin: Rijiswan, preparing dressed viands, has through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine months celebration, those of the ten months, pouring out libations, worship Indra with hymns: the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, Mag-Havan, thou hast performed, how may I adequately offer thee adoration: most mighty Indra, we ever celebrate at sacred rites the recent exploits which thou hast achieved.

14. Unmatched (by any), thou hast done, Indra, all these many (deeds) by thine innate energy: wielder of the thunderbolt, whatever thou, the humbler of (foes) hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty Indra, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.[1]

---

proposal is ingenious, but it seems more likely that Sàyana is right, as we have the Dasyus presently called also mridhravâchas, hinstiavàgindriyàn, having defective organs of speech.

1 Praises and hymns, the scholiast says, are compared to garments, as being fit to be recived as a respectful present, upa sanhâravadgrahyàni: if correct, this shew the custom of presenting honorary dresses to be of Indian origin and considerable antiquity the same are compared to a chariot, as the means of conveying Indra and the gods of sacrifices,

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SUKTA XVI. (XXX.)

THE deity as before, or it may be the *Raja* Rinanchaya, who is occasionally praised: the *Rishi* is Babhru: the metre *Tvishtubh*

WHERE is that hero? who has seen Indra seated in his easy chariot, travelling with his horses, the thunder, the invoked of many, who, desirous of the libation, is proceeding with riches to the habitation (of his worshipper) for his preservation?

2. I have looked down upon the secret and fearful place of his abiding; I have repaired, desiring him, (to the place of) the self-sustainer; I have inquired (of him) from others: they, the leaders (of rites), the searchers after wisdom, have said to me, let us have recourse to Indra.

3. When the libation is offered, Indra, we celebrate thy exploits; those (exploits) which thou hast been pleased (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this Maghavan (is) the lord of hosts.

4. As soon as generated, Indra, thou hast made thy mind resolved: thou hast gone alone to contend against numerous (foes): thou hast rent asunder the rock by thy strength: thou hast rescued the herd of milk-yielding kine.

5. When thou hast been born most excellent and supreme, hearing a name widely renowned, then the gods have been in dread of Indra, and he has subjugated all the waters, the brides of the slave (Vritra).

6. These devoted Maruts[1] eulogise thee with pious praise, and pour out to thee the sacrificial food: Indra

1 Or Maruts may here signify praises, worshippers, stotàrah.

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has overcome by his devices the guileful Ahi, harassing the gods and arresting the waters.

7. Maghavan, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth: desiring to do good to Manu[1] thou hast bruised the head of the slave Namuchi.

8. Verily thou hast made me, Indra, thy associate when grinding the head of the slave Namuchi like a sounding and rolling cloud:[2] and the heaven and earth (have been caused) by the Maruts (to revolve like a wheel).

9. The slave (Namuchi) made women his weapon: what will his female hosts do unto me?[3] the two his best beloved, (Indra) confined in the inner apartments, and then went forth to combat against the *Dasyu*.[4]

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1 Manave gátum ichchhan: gàtum is explained sukham, but the scholiast identifies Manu with the Rishi of the Sukta, namuchiná apahritagodhaná mahyam, to me whose wealth of cattle has been carried off by Namuchi, an Asura who has been before named.

2 Asmánam chi[illegible]aryam varttamànam: Sàyana renders the two first megham iva[illegible]e a cloud.

3 Indra is supposed to say this.

4 These legends are apparently Vaidik, except the decapitation of Namuchi by Indra which is related in the Gadà section of the Salya Parva of the Mahábhárata, where it is related that Namuchi, through fear of Indra, took refuge in the solar rays: Indra promised that he would not harm him if he came forth, but broke his promise, and, on Namuchi's issuing forth, cut off his head: by this he incurred the guilt of Brahmanicide, for Namuchi, it is said, was a Brahman, but Indra was taught expiation of this by Brahmà.

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10. When the cows were separated from their calves they wandered about hither and thither; but when the well-offered libations had exhilarated him, then Indra, with his vigorous (*Maruts*), reunited them (with their calves).

11. When the libations effused by Babhru had exhilarated him, the shower (of benefits) shouted aloud in the combats: Indra, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

12. The *Rusamas*[1] giving me four thousand cows, Agni,[2] have done well: we have accepted the wealth, the donation of the leader of leaders Rinanchaya.

13. The *Rusamas*, Agni, have presented to me a beautiful abode, with thousands of cattle: the sharp libations have exhilarated Indra upon the breaking up of the (gloom) investing night.

14. The (gloom) investing night has dispersed with the dawn (upon the appearance of) Rinanchaya, the *Rajá* of the *Rusamas*: Babhru being summoned, going like a fleet courser, has received the four thousand (cattle).

15. We have accepted, Agni, the four thousand cattle from the *Rusamas*: and the glowing, the golden ewer prepared for the solemnity,[3] we who are wise have accepted it.

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1 The Rusamas, according to Sàyana, are the people of a country of the same name, the principality of Rinanchaya.

2 In this, the next, and the last stanza, Agni appears as the devatá, although not so specified by the index.

3 Gharmas-chit taptah pravrije ya àsid ayasmayah: according to the commentator, ayas maya, properly, made of iron, is here, made of gold, hiranyamaya, kalasa, a ewer: gharmaschit he explains mahávira iva, that is, like the ewer, or vessel so termed,

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SUKTA XVII. (XXXI).

THE deity is Indra; the *Rishi* is Avasyu, of the race of Atri: the metre is *Trishtubh.*

INdra, the possessor of opulence, directs down-wards the car over which, intended (to receive sacrificial) viands, he presides: he proceeds unimpeded, the first of the gods, driving (his enemies before him) as a herdsman drives the herds of cattle.

2. Hasten to us, lord of horses: be not indifferent to us: distributor of manifold wealth, befriend us; for there is nothing else that is better, Indra, than thou: thou hast given wives to those who were without women.[1]

3. When the light (of the sun) overpowers the light (of the dawn) Indra grants all (sorts of) wealth (to the worshipper): he has liberated the milch-kine from the interior of the obstructing (mountain); he dissipates the enveloping darkness with light.

4. The Ribhus[2] have fabricated thy car, Indra, the invoked of many, adapted to its horses; Twashtri (has made) thy radiant thunderbolt: the venerable

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containing a mixture of Soma, melted butter and milk, perhaps put upon the fire, as by a text cited in the note of Sáayana on v. 7. of Sukta XLIII. yad ghra ityatapat tad gharmasya gharmatwam iti sruti; see also Sukta XIX. 1; pravrije for the pravargya ceremony.

1 Amenàn-schij-janivatas-chakartha: mená is here used in the sense of stri, woman in general, and jani, as usual, in that of wife: the commentator explains it apagatastrikànschi jáyávata karoshi, thou makest sundry persons, from whom women are separated, possessed of wives.

2 The text has anavah, which the scholiast explains manushyáh, and applies to Ribhavah.

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(*Angirasas*),[1] praising Indra with hymns, have given him vigour for the destruction of Ahi.

5. When the *Maruts*, the showerers (of benefits), glorify thee, Indra, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (Maruts), dispatched by Indra, have overcome the *Dasyus*.

6. I celebrate Maghavan, thine ancient exploits, and those which thou hast newly achieved: wielder of the thunderbolt, subjugating both heaven and earth, thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious Indra, this is thy deed, that, slaying Ahi, thou hast here displayed thy vigour: thou hast arrested the devices of Sushna[2] urging the combat: thou hast overcome the *Dasyus*.

8. Thou, Indra, (abiding on the further bank), hast rendered the fertilizing waters agreeable to Yadu and Turvasu: you two, (Indra and Kutsa), have assailed the fierce (Sushna), and, (having slain him), thou hast conveyed Kutsa (to his dwelling), and Usanas and the gods have therefore honoured you both.

9. May your steeds bring you both, Indra and Kutsa, riding in one chariot, to the worshipper:[3] you

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1 Brahmánah: Brahmans is the expression of the text, explained dy the scholiast angirasah: the verse occurs, with the hemistichs transposed, Sáma-Veda, 1. 439, 440.

2 Sushnasya chit pari máyáh agribhnáh: Sáyana explains máyáh by yuvatih, young damsels, thou hast seized upon, or carried off, the young women of Sushna.

3 Karne vahantu: karna is explained stotri, praiser, stotrâna karo ti, or yajamâna, the institutor or maker of the rite.

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have expelled him (Sushna) from the waters, from his proper abode: you have driven the glooms (of ignorance) from the heart of the affluent (adorer).

10. The sage Avasyu has obtained docile horses, endowed (with the speed) of the wind: all thine adorers, Indra, in this world, thy friends, augment thy vigour by their praises.

11. He, (Indra), has formerly arrested in battle the rapid chariot of the sun: Etasa has borne away the wheel,[1] and (with it Indra) demolishes (his foes): may he, giving us precedence, be propitiated by our rite.

12. Indra, oh people, has come to see you, wishing to behold his friend, the offerer of the libation: let the creaking stones, for whose rotation the priests hasten, supply the altar.

13. Immortal (Indra), let not the mortals who are wishing, anxiously wishing for thee, fall into sin: be indeed pleased with the sacrificers, and grant vigour to those men amongst whom may we be (especially) thine.

SUKTA XVIII. (XXXII.)

THE deity is the same; the *Rishi* is Gâtu; the metre *Trishtubh*.

THOU, Indra, hast rent the cloud asunder, thou hast set open the flood-gates,[2] thou hast liberated the obstructed streams, thou hast opened the vast cloud, and hast given vent to the showerers, having slain the *Dánava*.[3]

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1 Bharachchakram Etasah: according to the comment, Etasah is put for Etasaya, he, Indra, has taken the wheel for Etasa: see vol. I. p. 329.

2 Khâni, the holes or interstices of the clouds.

3 Sâma-Veda, I. 315.

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2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce Indra, destroying the mighty Ahi when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. Indra, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.[1]

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed his bolt the mighty Sushna the wrath-born (son) of the *Dánava*, the walker in darkness, the protector of the showering cloud,[2] exhilarating himself with the food of these (living creatures)

5. Thou hast discovered, Indra, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful Indra, in the exhilaration of the *Soma*, thou hast detected him preparing for combat in his dark abode.

6. Indra the showerer (of benefits exhilarated by the effused juices, uplipting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

7. When the Indra raised his powerful irresistible weapon agalnst the mighty *Dánava*, when he struck him

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1 From the dody of Vritra. it is said, sprang the more powerful asura, Susha, that is, allegorically, the exhaustion of the clouds was followed by a drought, which Iedra, or the atmosphere, had then to remedy.

2 Miho-napâtam, meghasya rakshitâram: napât, here meaning pâtri, a protector, a preserver, as in the Brâhman cited by the scholiast, prâno vai tanunapât sa hi tanvah pâti: vital air is called the body-preserver, for it preserves the limbs.

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with the blow of the thunderbolt, he made him the lowest of all creatures.

8. The fierce Indra seized upon him, that vast moving (Vritra), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.[1]

9. Who may resist the withering might of that Indra: he, single and irresistible, carries off the riches (of the enemy): these two divine (beings, heaven and earth), proceed swiftly through fear of the strength of the quick moving Indra.

10. The divine, self-sustaining (heaven) comes to him; the moving (earth), like a loving (wife), resigns herself to Indra: when he shares all his vigour with these (his people), then in due succession, men offer reverence to the potent Indra.

11. Verily I hear of thee as chief amongst men, the protector of the good, friendly to the five classes of beings, the begotten, the renowned: may my (progeny), representing (their wishes), and uttering his praises night and day, propitiate the glorified Indra.

12. I hear of thee influencing (creatures) according to the season, and giving riches to the pious: but what do thy devoted friends (obtain), who have entrusted their desires, Indra, to thee.

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1 Apâdam amatram mridharvâcham: here amatram is said to signify amâtram, aparimanam, without measure, or, perhaps, bulk.

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SECOND ADHYAYA.

MANDALA V. *(continued)*.

ANUVA'KA III.

SUKTA I. (XXXIII.)

THE deity is Indra; the *Rishi* is Samvarana, the son of Prajapati; the metre is *Táishtubh*.

FEEBLE as I am, I offer praise to the great and vigorous Indra, for this purpose, (that he may grant) strength to (our people: he who, associated with the Maruts,[1] shews favour to this person who praised for the sake of sustenance.

2. Thou, Indra, meditating upon us, fastenest the traces of thy horses, (incited), showerer (of benefits), by those praises in which thou takest suitable delight, and do thou therefore overcome (for us) hostile men.

3. Since, mighty Indra, those who, differing from us, and not united with thee through their lack of devotion, are not thine; therefore, divine holder of the thunderbolt, who art possessed of excellent horses, ascend the car, whose reins thou guidest, to come to our sacrifice).[2]

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1 Samarya, as an epithet of Indra, is somewhat doubtful meaning: Sayana gives three explanations, martyaih, stotribhih, sahitah, together with mortals, that is, with worshippers, yuddhamânair-marudâdibhih, with the Maruts and other combatments, or samara-arhah, fit for or suited to war.

2 This verse occurs in the Yajush 10. 22, with some variety of reading, chiefly in the first hemistic as mâ ta Indra te vayam

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4. Inasmuch, Indra, as many praises are thine, therefore, combating for the sake of (shedding) waters of fertile (lands), thou hast affected (the discomfiture of its obstructors); thou, who art the showerer (of benefits), hast, on behalf of the sun, destroyed in his own dwelling the very name of (the *asura*), Dása, in battle.

5. We Indra, are thine, and thine are they who are the leaders (of rites), promoters of (thy) strength, and willing applicants (to thee): all-powerful Indra,[1] may adherents worthy of commendation, and faithful, come to us, like Bhaga, in battles.[2]

6. Glorious, Indra, is thy strength, exulting,[3] immortal, and clothing (the world with light): do thou give us riches, and brilliant wealth,[4] and I will greatly praise the munificence of the opulent lord.

Turâshâd ayuktâsho abrahmatâ vidasâma which Mahîdhara interprets, Indra Turâshât, may we who are thine, may we, unattached (to thy car), never perish, like that which is not of the nature of spiritual existence: in the second line we have rasmin swaswân, reins with good horses, instead of rasmin yamase swaswas.

1 Ahisushma, a rather unusual epithet of Indra: the scholiast explains it, sarvato vyâptabala, of all pervading strength.

2 Satwâ Bhago na havyah prabhritheshu châruh may be explained differently, as prabhritha signifies war or sacrifice: may a faithful follower or ally, satwâ-bhrityâdih, come, like Bhaga, as an associate, châru sangantà, to be commended, havya, in sacrifices, or defied, pratibhatairáhvàtavya, in battles: as the divine Bhaga comes as our ally, so may followers and others come.

3 Nritamána is, literally dancing, nrityan.

4 Enim rayim is, literally, white riches: quere, if silver money be intended.

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7. Hero, Indra, with thy protection defend us; praising and worshipping (thee), and be propitiated (by drinking) of the well-effused and agreeable *Soma*-juice that yields (a defensive) covering in combat.

8. May those ten bright horses, the gift to me of the pious gold-possessing Trasadasyu, the son of Purukutsa, of the race of Girikshita, convey me (to the sacrifice), and may I proceed quickly with the rites.

9. Or may those bay, self actioned horses, the donation of Vidatha, the son of Marutaswa,[1] (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me,[2] entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony.)

10. Or may the bright and active steeds bestowed upon me by Dhwanya, the son of Lakshmana[3] (bear me): the riches endowed with greatness, that have been presented, have passed (to the dwelling) of the *Rish* Samvarana, like cows to their stalls.

SUKTA II. (XXXIV.)

THE deity and *Rishi* as before; the metre is *Jagati*, except the last verse, in which it is *Trishtubh*.

THE undecaying, heaven-conferring, unlimited (sacrificial) food, goes to the tamer (of enemies), whose adver-

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1 We have had Vidathin before, Sukta xxix. verse 11, the father of Rijiswan: these names are not found in the principal Puránas.

2 Chyavatana dadána, causing to alight upon, giving.

3 We have here, also, an unusual name in Dhwanya, and Lakshmana must be a different person from the brother of Ráma.

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saries are unborn: therefore (priests) pour out (the libation), dress (the cakes and butter), diligently discharge (your offices) to him who is the accepter of prayer, who is glorified by many.

2. Maghavan, who fills his belly with the *Soma* is exhilarated (by drinking) of the sweet-savoured beverage whereupon he has lifted up his destructive thousand-edged[1] weapon, desiring to slay (the *Asura*) Mriga.

3. He who pours out the libation to that Indra, by day or by night, undoubtedly becomes illustrious: Sakra disregards the man who is proud of his descendants and vain of his person,[2] and who, though wealthy, is the friend of the base.

4. Sakrá does not turn away[3] from him whose father, whose mother, whose brother he has slain,[4] but

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1 Sahasra bhrishtim the scholiast interprets aparimita tejas, of unbounded lustre.

2 Tatanushtim, tanusubhram, are explained, he who desires, (vashti) an extended (tata) race (santatim) and he whose person (tanu) is decorated (subhra) with ornaments, and in both implying swaposhakam ayajvânam, a self-cherisher not offering sacrifice.

3 Na ata ishate, he does not fear, or does not go up, or from hence: na bibheti na gachchhati vá is the explanation of the scholiast.

4 Avadhit has no other nominative than Sakra, but in the second line we have na kilvishâd ishate, he, Indra, does not go from sin, sin being put for sinner, that is, from one who is a parricide or the like, pitrâdi badha yuktât, that is, he does not turn away from him who has committed these crimes: the reason also is given, veti idvasya prayatá, for verily he desires his offerings, prayatâni dánáni: the doctrine therefore, is here inculcated, that devotional merit compensates for want of moral merit: the converse is also implied by the passage quoted by Sáyana from the Vedas, that sanctity does not compensate for want of devotion; Indra being represented as saying, I gave to the wolves

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is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity

5. He desires not (association in) enterprises with five or with ten; he associates not with man who does not present libations; and cherishes not (his dependants): nay, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: Indra, the subduer of all, the formidable, the lord, couducts *Dàsa* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of Indra to wrath.

8. When Indra, the possessor of opulence, discriminates between two men, both wealthy and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the Maruts, bestows upon him herds of cattle.

9. I, *Arya*, Agni,[1] praise Satri, the son of Agni-

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the Paulomas in the firmament, and the Yatis, the kálakánjyas, and arunmukhas upon earth; because, Sàyana observes, these Yatis did not worship or praise him.

1 Indra is intended, according to the scholiast, as identical with Agni: of the following names, Agnivesa appears in the Puránas as a Rishi, a son of Brahmá, but here his son at least must be a Ràjà.

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vesa, the bestower of thousands, a type for comparison: may the collected waters yield him abundance; may wealth and strength, and glory be upon him

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SUKTA III. (XXXV.)

THE deity as before; the *Rishi* is Prabhubasu, of the race of Angiras: the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

PERFECT for our protection, Indra, that thine act which is most effective; which is the subduer of men; holy and difficult to be encountered in battle.

2. Whatever protections, Indra, may be thine, whether four, or, hero, three, or those accorded to the five (classes) of men,[1] bestow them freely upon us.

3. We invoke the desirable protection of thee, the most liberal showerer (of benefits); that (protection) which thou, the distributer of rain, the quick destroyer (of foes), grantest, (associated) with the present (Maruts).

4. Thou art the showerer (of benefits); thou art born to (bestow) riches; thy strength rains (blessings); thy self-invigorated mind is the restrainer (of adversaries); thy manhood, Indra, is the destroyer of multitude.

5. Indra, wielder of the thunderbolt, rider in an all-prevading car, object of many rites, and lord of strength, proceed against the mortal who entertrins hostility towards thee.

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1 Whatever favour may be granted to the four castes, the three lokas, or the five orders of men, yancha kshitinám.

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6. Slayer of Vritra, men with clipped sacred grass invoke thee, who art fierce and foremost among many, for aid in battle.

7. Defend, Indra, our chariot,[1] difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

8. Come, Indra, to us; defend by thy providence our car: we contemplate in thee, who, most mighty one, art divine, all desirable vigour: (to thee), who art divine we offer praise.

SUKTA IV. (XXXVI.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

MAY that Indra who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma*-juice.

2. Hero, lord of horses, may the *Soma* ascend to thy destructive jaw,[2] as if to the summit of a mountain; may we all royal Indra, who art invoked of many, give pleasure to thee with our hymns, as to horses with fodder.

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1 Ava ratham: the latter may also signify, the scholiast suggests, a son, he whose nature it is to give delight to his parents, ranhanaswabhàvam putram.

2 Hanu sipre âruhat: as the two nouns have usually the same sense, as Sàyana observes, one should be regarded as the epithet of the other, and he therefore explains hanu as the means of destroying, or destructive, hananasádhanam.

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3. Wielder of the thunderbolt, the invoked of many my mind trembles through dread of poverty[1] like a whirling wheel: Maghavan, ever prosperous, may thy worshipper, Puruvasu, praise thee promptly and abundantly, seated in thy chariot.

4. This thine adorer, Indra, like the stone (that expresses the *Soma* juice), urges praise to thee, participating in the great (reward): thou bestowest, Maghavan, riches with thy left hand, (thou bestowest them, lord of horses, with the right: be not reluctant.

5. May the effective eulogium melt thee, the showerer of (benefits): thou, the showerer, art borne (to the sacrifice) by vigorous steeds: sender of rain, thou of the handsome chin, wielder of the thunderbolt, showerer whose car showers down (blessings), do thou defend us in battle.[2]

6. Maruts, may all men bow in obedience to that youthful Srutaratha, the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle).

SUKTA V. (XXXVII).

THE deity and metre as before; the *Rishi* is Atri.

THE piously worshipped (Agni), when invoked, glistening with the oblation, vies with the splendour of the sun: may the dawns rise innoxious to him who says, let us offer oblations to Indra.

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1 Amater-id: amati is explained either dâridryam, poverty, or astotri, one who does not praise or worship.

2 Another instance of the abuse of the derivations of vrish, to rain or shower.

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2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma*-juice is effused, offers praise: the priest of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

3. The bride (of Indra), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to us ample food: may it sound loudly; may it scatter around many thousands (of riches).

4. The prince suffers no evil in whose realm Indra drinks the sharp *Soma*-juice mixed with milk: attended by faithful (followers), he moves (in all directions): he destroys his enemy, he protects his subjects: enjoying prosperity, he cherishes the name of (Indra).

5. He cherishes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to Agni, who with prepared libation offers it to Indra.

SUKTA VI. (XXXVIII.)

THE deity and *Rishis* as before; the metre is *Anushtubh*.

INDRA of many exploits, liberal is the distribution of thine abundant riches: therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.[1]

2. Although, most mighty Indra, thou possessest well-known abundance (of food), yet golden-hued

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1 Sama-Veda, I. 366.

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(deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt, thine are the strong (Maruts), who are adorable, and whose exploits are renowned: both divinities, (thou and they), rule at pleasure over heaven and earth.

4. Slayer of Vritra, bring to us, thy (worshippers), the wealth of any powerful (man) whatsoever, for thou art disposed to enrich us.

5. May we, Satakratu, speedily (partake of) thy felicity through these our prayers; may we be well secured, Indra, (by thee): may we be carefully protected, hero, by thee.

SUKTA VII. (XXXIX.)

DEITY and *Rishi* as before; the metre also is the same, except in the last verse, in which it is *Pankti*.

Wonderful Indra, wielder of the thunderbolt, since precious treasure is to be distributed by thee,1 bestow it, possessor of riches, with both hands, upon us.

2. Whatever food thou considerest desirable, Indra,

---

1 Mehanâsti twâ dâtam râdhas, is explained by Sâyana manhaniyam dhanam twayâ dâtavyam, praiseable wealth is to be given to thee: Yâska gives a like interpretation, but notices another interpretation of mehanâsti me iha nâsti, what is not in this world, or on this occasion, mine, Nirukta, iv. 4: the verse occurs, Sama-Veda, I. 345. II. 3. 8.

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bestow it: let us be to thee (in the relation of thy) gift of unlimited sustenance.[1]

3. Since thy bountiful[2] and praiseworthy will is notorious and vast, therefore, thunderer, thou hast ready for bestowing upon us substantial food.

4. With ancient (hymns) the pious approach Indra, to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him who is the king of men.

5. To that Indra is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of Atri, raise their hymns: the sons of Atri illumine their hymns.

SUKTA VIII. (XL.)

INDRA is the divinity of the first four verses, Surya of the fifth, Atri of the last four, but he is also the *Rishi* of the whole; the metre of the three first stanzas is Ushnih, of the fifth and ninth *Anushtubh*, of the rest *Trishtubh*.

COME, Indra, (to our sacrifice); drink, lord of the *Soma* of the juice expressed by the stones: showerer (of benefits), utter destroyer of Vritra, (come) with the showering (Maruts).

---

1 Tasya akupârasya dâvane, in the giving of that unlimited food, annasya: Yâska would fill up the ellipse with dânasya, gift: he explains akupâra by durapâra, or mahâpâra, having a distant orgreat opqosite boundary, whence it is also an appellative of the sun and of the ocean. also means a tortoise, one who does not go into a well, kupa: the verse occurs Sâma-Veda, II. 523

2 Ditsu, desiderative of dà, desiring to give, an epithet of manas, mind or will: Benfey's text of the Sâma reads dikshu, II. 524.

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2. The stone is the showerer,[1] the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), Indra, utter destroyer of Vritra, come with the showering (Maruts).

4. Effusing the libation, I invoke thee, the showerer (of Benefits), for thy marvellous protections: showerer (of benefits), Indra, utter destroyer of Vritra, come with the showering (Maruts).

5. May the accepter of the spiritless libation,[2] the wielder of the thunderbolt, the showerer (of benefits), the overcome of quick-(flying foes), the mighty, the monarch, the slayer of Vritra, the drinker of the *Soma*, having harnessed his horses, come down (to us): may Indra be exhilarated at the mid-day sacrifice.

5. When, Surya, the son of *Asuras* Swarbhanu,[3] overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.

6. When, Indra, thou wast dissipating those illusions of Swarbhanu which were spread below the sun then Atri, by his fourth sacred prayer,[4] discovered the sun concealed by the darkness impeding his functions.

---

1 Either of the Soma-juice, or the benefits derivable from offering it: but here is the usual misuse of vrisha.

2 Rijishin: the possessor or ruler of the rijisha, which is here explained gatasâra somarasa, or that which has been offered at the morning and mid-day ceremonies, and of which the residue is now presented at the evening sacrifice.

3 Swarbhânu is a name of Râhu, the personified ascending node, and the causer of an eclipse: he was a son of Kasyapa, by Danu, the mother of the Dánavas, or Asuras: Vishnu Pur. p. 147: another genealogy makes him the son of Viprachiti, by Sinhikà, the sister of Hiranyakasipu, ibid. p. 148.

4 That is, by the four stanzas of this hymn, from the fifth to the eighth.

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7. [Surya speaks]: Let not the violator, Atri through hunger, swallow with fearful (darkness) me who am thine: thou art Mitra, whose wealth is truth: do thou and the royal Varuna both protect me.

8. Then the Brahman, (Atri), applying the stones together, propitiating the gods with praise, and adoring them with reverence placed the eye of Surya in the sky: he dispersed the delusions of Swarbhanu.

9. The sun, whom the *Asura*, Swarbhanu, had enveloped with darkness, the sons of Atri subsequently recovered: no others were able (to effect his release).

SUKTA IX. (XLI.)

The deities are the Viswadevas; the *Rishi* is Bhauma; the metre is *Trishtubh*, except in the sixteenth and seventeenth verses, in which it is *Atijagati*, and in the twentieth, in which it is *Virâj*, and of one hemistich.

Who, Mitra and Varuna, drsiring to sacrifice to you, (is able to do so)? do you. whether (abiding) in the reign of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food.

2. May those divinities, Mitra, Varuna, Aryaman, Ayu, Indra, Ribhukshin. the Maruts, who accept pious praise,[1] be pleased by our adorations; partaking of the gratification afforded to Rudra, the showerer (of benefits.)[2]

---

1 According to the commentator. divinities are of two orders, those who share praises, stotrabhâjah, and those who share oblations, havirbhâjah: the first is here alluded to.

2 This last clause may be considered as applying especially to the Maruts as the sons of Rudra.

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3. I invoke you, Aswins, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind: (priests) offer praise and oblations to the celestial destroyer of life,[1] to the accomplisher of the sacrifice.

4. May the divine accepter of sacrifice, of whom the *Kanwas* are the priests, Trita,[2] Vayu and Agni, concerning in satisfaction with (the ruler of) heaven or (Surya) and Pushan, and Bhaga, and they who are the protectors of the universe, (come quickly) to the sacrifice as the fleetest coursers rush to battle.

5. Maruts, do you bring wealth comprising horses: to acquire and preserve riches the wise man offers you praise: may the ministrant priest, (Atri), of the son of Usij (Kakshivat), be made happy by those swift-going (horses) which are the swift-going (horses), Maruts, of you who are rapid in motion.

6. Prevail, (priests), by your prayers, on Váyu the divine, the fulfiller of desires, the adorable, to harness his chariot: may the light-moving acceptors of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite.

7. Mighty Day and Night to you, along with the adorable (deities) of heaven, I present (the oblation) with prayers delighting and explicit: knowing, like two sages, all (that is required), do you bring it to the worshipper for his sacrifice.

---

1 Divo asuràya is explainded dyotamánáya pránàpahartre, that is, to Rudra: and yajyave, yàge sádhakáya: or Asura may be rendered pránadátri, the giver of life, when it will imply Surya or Váyu.

2 Or Trita may be an epithet of Vàyu, the threefold, pervading the three regions of heaven, mid air, and earth.

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8. I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblations, you) Twashtri the lord of foundations, and the goddess of speech, bestower of opulence, and sharer in the satisfaction (of the other divinities); also the lord of the forest, and the herbs, that I may obtain riches.

9. May the *Parvatas*[1] be (bountiful) to us in liberal donations;[2] may they be favourable (to us) who are the establishers (of the world) like horses;[3] may the adored and adorable deity), who is accessible (to all),[4] who is friendly to men ever grant us increase, being propitiated by our praise.[5]

10. I glorify with unqualified praise the embryo of the earth fertilizing rain,[6] the grandson of the waters Agni, who is threefold, who rages (upon me) not, when travelling, with (his) withering rays,[7] but bright-haired consumes the forests.

---

1 The coulds, according to the comment.

2 Tuje nas-tane : tane is rendered by vistrite, expanded, and tuje by dâne, gift, or tuje may mean son, and tane grandson.

3 Ye vasava na viráh, jagato vâsayitârah virà iva is the explanation of the scholiast.

4 Aptyo[4] yajatah : according to Sâyana, the first means áptavyah sarvaie, to be obtained by all; the second, yajaniya, to be worshipped, that is, Aditya.

5 Nah sansam abhishtau, our praise in seeking or approaching; the want of a verb renders this somewhat doubtful.

6 Vrishno bhumyasya garbham : bhumya, Sáyana, explains by, either suited to the earth or the firmament, bhumir-antariksham : in the latter case the embryo of the firmamental rain will mean Agni as the lightning, according to Sáyàua.

7 Grinite Agni etari na sushaih ; mayi gantari na krudhyati sukhakarai rasmibhih, who is not angry upon me when going with his agreeable rays ; but this seems inconsistent with the sense given to the verb : susha, drying up, would be more congruous.

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11. How can we offer (fit praise) to the mighty posterity of Rudra, or to the all-knowing Bhaga, for (the sake of obtaining) riches: may the waters, may the plants, protect us, and the heaven, the woods and the mountains, whose traces are trees.

12. May the lord of vigour (Váyu), hear our prayers; he who traverses the firmament, the circumambient: may the waters hear, bright as cities,[1] flowing round the towering mountains.

13. Mighty Maruts, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the Maruts) coming hither, well disposed, come down to us, destroying) with their weapons the mortals opposed to them, (overcome) by agitation.

14. I offer adoration to the company of the Maruts deserving of sacrifice, to obtain the waters, whether born of heaven or earth: may my praises, prosper: may the joy-bestowing heavens (flourish): may the rivers cherished (by the Maruts) be filled with water.

15. My praise has been continually proffered as a protectress[2], powerful with (the means of) preservation: may the maternal and venerable earth accept our (praises), and, (pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good.

16. How may we (duly) worship the liberal (Maruts) with praise, how adore the Maruts with present praise in a fitting manner, the glorious Maruts with present praise? may Ahirbudhnya contrive not

---

1 ro na subhrâ, puráni iva diptá, shining like cities.

2 ûtri, 'asmad upadravavârayitri, what or who keeps off oppression upon us.

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for our harm; may he be the destroyer (of our enemies).

17. The mortal (sacrificer) worships you, gods, at all times for progeny and cattle: verily, gods, the mortal worships you: may Nirriti, on this occasion, sustain my body with salutary food, and keep off decay.

18. Divine Vasus, may we obtain from the adorable cow invigorating and mind-sustaining food: may that liberal and benignant goddess, hastening (hither), come for our felicity.

19. May Ilà, the mother of the herd, and Urvasi,[1] with the rivers, be favourale to us: may the bright shining Urvasi (come), commending our devotion, and investing the worshipper with light.[2]

20. May she cherish us (as the servants) of our patron Urjavya[3]

---

1 Ilá may here be the earth, or the daughter of Manu, in the form of a cow, the mother of the herd, yuthasya mâtá; or the latter may be explained nirmàtri, she who measures; or yutha may be applied to the company of the Maruts, when Ilá, it is said, may be mádhyamikâ vach, middle, articulate or human speech; or the latter sense may be applied to Urvasi.

2 Abhyurnvànâ prabhritasya áyoh: the latter, the commentator says, is to be read áyum, in the accusative, man, or the Yajamána; prabhrita, upon the authority of Yâska, Nirukta, II. 4, may mean either light, tejas, or water, udakam, and, being in the genitive, requires some such term as dánena, by the gift of, to be supplied; or the ellipse may be filled up by yajnam, when the sentence will be, covering or protecting the sacrifice of the man making the offering.

3 Sishaktu na urjavyasya pushteh: urjavya is the name of a Ràjâ; pushteh is for poshakasya, one who cherishes or patronises: the nominative to the verb may be either Urvasi or Ilâ, or the Marudganah, the company of Maruts.

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SUKTA X. (XLII.)

THE deities and *Rishi* as before; the metre is *Trishtubh*.

MAY our most animating praise, together with our offerings, successfully attain Varuna, Mitra, Bhaga, and Aditi: may the ministrant of the five (vital airs, Váyu), the dweller in the dappled (firmament), he whose path is unimpeded, who is the giver of life, the bestower of happiness, hear.

2. May Aditi accept my affectionate and devoted praise, as a mother (the endearments of) a son: the pleasing, delightful prayer that is approved of by the gods I address to Varuna and Mitra.

3. Celebrate, (priests), the most prophetic of the prophets;[1] imbue him with the sweet libation, and may the divine Savitri bestow upon us ample, beneficial, and delightful riches.

4. With a willing mind, Indra, thou associatest us with cattle, with pious (priests), and, lord of steeds, with prosperity, with (sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities.[2]

5. May the divine Bhaga Savitri the lord of wealth, Ansa, Indra (the slayer) of Vritra, (all) the conquerors of riches, Ribhukshin,[3] Vaja, and also Purandhi, [immortals, hastening (to our sacrifice) preserve us.

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1 Kavitaman kavinàm: kavi, as before observed, is usually explained kránta darsi, a seer or shewer of the past, whence may be inferred the application of his knowledge to the future,

"Till old experience doth attain,
To something of prophetic strain."

2 Yjur-Veda, 2. 15: there are one or two varieties of reading, but they are not of any importance.

3 Ribhukshin in usually considered to be a name of Indra, but here it implies Ribhu, whilst Purandhi is equivalent to Vibhu, making with Vája, the triad.

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6. We celebrate the exploits of Marutwat, the unrecoiling, the victorious, the undecaying: neither the ancients, Maghavan, nor their successors, have attained thy prowess, nor has any one recent attained it.

7. Glorify the first donor of precious treasure, Brihaspati, the distributer of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

8. Associated, Brihaspati, with thy protections, (men) are unharmed (by foes), and become opulent and blessed with descendants: may wealth devolve on those who are generous, and givers of horses of cows, of clothes.

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns: put apart from the sun[1] those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.[2]

10. Send, Maruts, into darkness, with (cars) devoid of wheels, the man who invites the *Rákshasas* to the food of the gods; (him also) who reviles me when offering praise to you: whilst sweating, he toils (to realise) vain desires.

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship Rudra for a comprehensive and sound understanding; adore the powerful divinity with prostrations.

---

1 Suryád yavayaswa, make them separarate, condemn them to darkness.

2 Brahmadwestrin, Sáyana says, may mean haters of Brahmans or of mantras, that is, in the latter case, of the Vedas.

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12. May the dextrous handed, humble-minded artisans (of the gods, the Ribhus); may the wives of the showerer (Indra); may the rivers carved out by Vibhu; may Saraswati and the brilliant Ráká, the illustrious granters of desires, be willing to grant us riches.

13. To the great protector, (Indra), I offer devoutly pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

14. May thy pious praise, oh worshipper, assuredly reach the thundering, roaring lord of Ila, who impelling the clouds and distributing the rain, proceeds, illuminating the heaven and earth with lightning.

15. May this hymn reach up to the presence of the might of the Maruts, the youthful sons of Rudra: the desire of riches incites me to holines: glorify those who go to sacrifice on spotted steeds.

16. May this hymn attain (the divinities) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

17. May we ever, gods, enjoy great and uninterrupted felicity.

18. May we ever be participant of the unprecedented, joy-conferring, and well-guided protection of the Aswins: bring to us, immortal (Aswins), riches, male progeny, and all good things.

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SUKTA XI. (XLIII.)

THE deities as before; The *Rishi* is Atri; the metre is *Trishtrubh.*

MAY the milch kine,[1] quick-moving, doing no harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth: may the paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

3. Priests, who are preparing (the libation), first offer to Váyu the delightful and brilliant (*Soma*); and do thou, divine Váyu, like the Hotri, first drink of this sweet juice, (which) we offer for thine exhilaration[2].

4. The ten expressers of the juice, (the fingers), and the two arms of the priest, which are the dextrous immolators of the *Soma*, take hold of the stone: the exulting, skilful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.[3]

5. The *Soma* has been effused, (Indra), for thy gratification, for (giving thee) strength in action, and for thy great exhilaration: theirfore, Indra, when-

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1 Dhenavah, according to Sáyana, here means rivers; and the rest of the stanza harmonizes with his interpretation.

2 The scholiast states that Váyu's drinking first of the Soma is repeatedly enjoined, asahrit prapanchitam.

3 The text has only sukram ansuh, which is thus explained, sa cha ansuh sukram nirmalam rasam dugdhe, and that Soma has milk the pure juice; or Ansu may be an epithet of Adhwaryu, the extensively present priest, ansur vyapto adhwaryuh.

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invoked by us, put to they two beloved, docile, well-trained horses in they car, and come down.

6. Agni, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) Gná[1] mighty and omnipresent, to whom oblations are offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

7. The vessel[2] which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father.

8. May this adoring, earnest, and gratifying praise go like a messenger to summon the Aswins hither: come, Aswins, givers of happiness, riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the waggon.[3]

9. I offer adoration to the powerful and rapid Pushan, and to (the powerful and rapid) Vâyu, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches.

10. Bring hither Játavedas, who art invoked by us all, the Maruts, under their several names and forms: come, all ye Maruts, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

---

1 Gná is a synonyme of stri, a woman a wife; it commonly expresses the wife of a deity: here, Sàyana says, it is a proper name, Gnàm, etannámikam devatâm.

2 Gharma: see Sukta xxx. verse 15.

3 As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the Soma is without efficacy unless the Aswins be present.

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11. May the radiant Saraswati come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises, hear.

12. (Priests) place the mighty Brihaspati, the creator, whose back is dark blue,[1] in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (Agni), the greatly radiant, the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours;[2] the showerer (of benefits), the accepter of oblations.

14. The holders of the (sacrificial) ladles, the ministrant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth):[3] offerers of the oblation, they foster the tender infant, (Agni), with worship, as people rub (the limbs of a child to promote his) existence.[4]

15. Married pairs, worn by devout rites, jointly

---

1 That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the scholiast reasonably infers that Brihaspati is Agni, ityádi lingair-apy-agnir-eva Brihaspatih.

2 Tridhàtu sringah, his flames of three colours, red, white, and black (or smoke).

3 That is, to the fire altar.

4 Sisum mrijanti oyavo na vàse, yathâ manushyâ sisum vâsâya mrijanti: they rub the infant has double application, to the first kindling of Agni by attrition, and to the new-born babe.

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offer abundant sacrificial food, Agni, to thee[1] who art mighty: may each individual divinity be successfully invoked by me: let them not take us into unfavourable thought.[2]

16. May we ever, gods, enjoy great and uninterrupted felicity.[3]

17. May we ever be participant of the unprecedented, joy-conferring, and well-guiding protection of the Aswins: bring to us, immortal (Aswins), riches, male progeny, and all good things.

SUKTA XII. (XLIV.)

THE deities are the same; the *Rishi* is Avatsâra of the race of Kasyapa: the metre of the fourteenth and fifteenth verses is *Trishtubh*, of the rest *Jagati*.

IN like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious for by such praises thou exaltest him.[4]

---

1 Conformably to the text, Jâyâpati agnim âdâdhiyâtâm, let husband and wife worship or keep up Agni: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the Mimansâ.

2 See verse 16 of the preceding Sukta.

3 See verse 17 of the preceding Sukta.

4 Or anu yâsu varddhase may be applied to Indra, thou prosperest, Indra, by such praises: this is Mahidhara's explanation, which differs in some other respects from that of Sâyana, Yajur-Veda, 7, 12.

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2. Do thou, (Indra), who art radiant in heaven, spread through the regions, for the good (of mankind), hose the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

3. He, (Agni), is associated with the perpetual oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (Aditya), steals the waters (that flow) in low places.

5. Objects of honest eulogium, Agni, thou shinest amongst the reciters of thy praises when the *Soma* is received at its effusion by the wooden (cups), and thou, accepting (the beverage), art animated by the heart-affecting (praises): giver of life, increase in the sacrifice thy protecting flames.[1]

6. Such as (the deity) is beheld, such is he said (to be): Thy abide with concentrated splendour in the waters: (may they bestow) upon us honourable and

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1 The whole of this verse is singularly obscure: it is literally, seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the scholiast to have reduced this to any thing like intelligibility.

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ample (riches), great energy, numerous male offspring, and undecaying vigour.

7. The sage Surya, advancing, accompanies by his bride, (the dawn, proceeds boldly, intent on combat with his enemies: may he on whom riches are dependent, secure our entire felicity, (and grant) a brilliant and everywhere protecting mansion.

8. The (pious man) proceeds to thee, most excellent (of the gods, who art indicated) by the sing of this moving (revolution);[1] who art hymned by the *Rishis* in whose praises thy name (is glorified): he obtains that blessing by his devotion, on whatsoever (his desire) has been fixed: and he also, who of his own accord offers (worship), acquires abundant (reward).[2]

9. The chiefest of these (our praises) proceed to the ocean-like sun: that chamber of sacrifice fails not in which (his praises) are prolonged: there the heart's desire of the worshipper is not disappointed where the mind is know to be attached to the pure (sun).

10. He verily (is to be glorified): let us, with the pleasant thoughts of Kshatra, Manasa, Avada, Vajata, Sadhri, and Avatára,[3] fill up the invigorating food, (the portion) to be shared by the wise.

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1 Asya yatunasya ketunà is the text; the explanation is karmanodayádilakshanena, characterized by functions such as rising and the like.

2 Ya u swayam vahate so aram karat, he who, not urged by another, entertains of his own mind the hope of reward, he does much or enough: atyartham karoti is one explanation; another is atyartham kuryât, let him do much, or enough: neither is very explicit.

3 These, according to the scholiast, are the names of the Rishis.

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11. Swift is the excessive and girth-distending inebriation[1] of Viswavára, Yajata, and Mâyin: (by drinking) of these (juices) they urge one another to drink: they find the copious draught the prompt giver of intoxication.

12. May Sadâprina, Yajata, Bâhuvrikta, Surtavit, Tarya,[2] associated with you, destroy your foes: the *Rishi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-mingled (offerings and praises) the host (of heaven).

14. SutamBhara is the ministrant priest of the institutor of the sacrifice,[3] the causer of the upward ascent of all holy rites: the milch-cow offers juicy (milk); the milk is distributed: announcing this in order, (Avatsâra) studies (the holy texts) without repose.

14. Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed: him who is ever vigilant the *Soma* thus addresses, I am always abiding in they fellowship.

15. Agni is ever vigilant, and him holy verses desire: Agni is ever vigilant, and to him sacred songs proceed: Agni is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in they fellowship.

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1 Syena âsàm aditih kakshyo madah: syena is interpreted sighra, quick, and aditi. atisamriddhah: àsàm, of these, implies the Soma-juice; mada, intoxication, is the devatà of the verse.

2 Names of Rishis again.

3 Sutambharo yajamánasya satpatih: the last, according to Sàyana, is put for hotri: the first is the name of a Rishi: its etymological purport, 'the bearer or offerer of the libation, is possibly only a metaphorical personation, and with the context, though metrically expressed, merely describes the effusion of the Soma.

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ANUVAKA IV.

SUKTA I. (XLV.)

The deities are the Viswadevas; the *Rishi* is Sadâprina; the metre is *Trishtubh*.

(INDRA) recovered (the hidden cattle), hurling his thunderbolt from heaven at the layers of the Angirasas: the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, come froms the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

3. To me, when offering praise, as to an ancient author of sacred songs,[1] the burthen of the cloud (descends); the cloud parts (with its burthen); the sky performs (its office): the assiduously worshipping Angirasas are exhausted by much (adoration).

4. Indra and Agni, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the Maruts (in devotion).

5. Come to-day quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us keep off all secret enemies: let us hasten to the presence of the institutor of the rite.

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1 Mahnam janushe purvyaye, stutinam utpadayitre pratnaya, to an ancient begetter or producer of praises.

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6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle; by which Manu overcame Visisipra;[1] by which the merchant, going to the wood (for it), obtained the water.[2]

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-month ministrants celebrated the ten-months worship:[3] when Sarama,[4] going to the ceremony, discovered the cattle, and Angiras rendered all the rites effective.

8. When all the Angirasas, on the opening of this adorable dawn, came in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for Saramá had found the cows by the path of truth.

9. May Surya, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

10. Surya has ascended above the glistening

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1 Manur-visisipram jigàya: Manu conquered the enemy without a chin, or as sipra means also a nose, it might mean noseless: Sàyana also says Indra and Vritra may be here inrended.

2 Vanij-vankur àpa purishaṁ: the scholiast says this alludes to the story of kakshivan: see vol 1, p. 291, verse 11.

3 O.., when the priests of both the nine and ten months rites offered worship: see vol. 1. p. 167, note.

4 Saramà, according to Sàyana, may here signify either flowing, eulogistic, or sacred speech, saranasilà stutirupá vâk, or, as usual, the bitch of Indra.

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water,[1] as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters, hearing his commands, have come down.

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten months rite: may we, by this sacrifice, be the protected of the gods: may we by this sacrifice, cross over the boundaries of sin.

SUKTA II. (XLVI.)

THE deities of the first six stanzas are the Viswadevas, of the last two the wives of the gods; the *Rishi* is Pratikshatra; the metre of the second and eighth stanzas is *Trishtubh*, of the rest *Jagati*.

THE sage, (Pratikshatra), has of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot): I support that transcendant and preservative load: I do not desire release from it, nor yet its reiterated imposition: the sage, going first, conducts (men) by the right path.

2. Agni, Indra, Varuna, Mitra, gods, confer (upon us) strength: or, company of the Maruts, or Vishnŭ, (bestow it): and may both the Násatyas, Rudra, the wives of the gods, Pushan, Bhaga, Saraswati, be pleased (by our adoration).

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1 Suryo áruhat sukram ¡arnas: Surya has mounted the bright water, that is, the commentator says, he has become every where visible; but it looks very like an allusion to the ¡sun's rising apparently out of the sea.

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3. I invoke for protection Indra and Agni, Mitra and Varuna, Aditi, Swar,[1] *Earth*, *Heaven*, the Maruts, the clouds, the waters, Vishnu, Pushan, Brahmanaspati, and Savitri.

4. Or may Vishnu grant us felicity, or the innoxious wind, or *Soma* the bestower of riches; or may the Ribhus, the, Aswins, Twashtri, or Vibhwan be favourablv disposed to our enrichment.

5. Or may the adorable, heaven abiding company of the Maruts, come to us to take their seats on the sacred grass; or may Brihaspati, Pushan, Varuna, Mitra, Aryaman, bestow upon us domestic happiness.

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may Bhaga, the apportioner of wealth, come with abundance and protection: may this wide-pervading Aditi hear my invocation.

7. May the wives of the gods, desiring (our homage), defend us: May they so protect us that (we may obtain) vigorous (offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

8. Or may the goddesses, the wives of the gods, accept (the offering): Indrâni, Agnâyi, the radiant Aswini, Rodasi,[2] Varunâni, may each hear (our prayer):

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1 Srvar is a a name of Aditya according to both commentators this and the preceding stanza occurring also in the Yajusb. 33, 48, 49.

2 According to Yáska, she is the wife of Rudra: we have had her before as the bride of the Maruts, vol. II. p. 135, v. 5.

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may the goddesses partake (of the oblation): may the (personified) season of the wives of the god,[2] accept it.

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1 Vyantu devih, may the goddesses eat, Nirukta, XII. 46.

2 Yâ ritur janinàm, that which is the time of the wives of the gods, that is, the goddesses presiding over it: yo devajayánam kâlas-tadabhimânâ devyah.

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THIRD ADHYAYA.

MANDALA V. *(continued)*.

ANUVA'KA IV. (*Continued*).

SUKTA III. (XLVII.)

THE deities are the Viswadevas: the *Rishi* is Pratiratha; the metre is *Trishtubh*.

AROUSING (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth):[1] pious, ever young, and glorified, (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

2. The rays (of light) extending round, fulfilling their duty (of bringing on the day), abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading[2]

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1 Duhitur bodhayanti, boumyà bodham kurvàna, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage by Sayana we have Ushas called divor duhà bhuvanasya patni, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven.

2 Prisnir asmá vichakrame rajaspátyantau, also Yajur Veda, 17, 10. where, besides the explanation given by Sáyana, as in the translation, Mahidhara takes the word asmá, rendered by him as by Sáyana, vyàpaka, or sarvatra vyápta, pervading; also in its usual sense of stone, alluding, he says, to a pâshána, or stone, which in some ceremonies is placed in the Ahavaniya fire, and to

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(luminary) proceeds to both extremities of the firmament, (and so) preseves (the world).

4. The four (chief priests)[1] sustain him (with oblations and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his (three elementary rays[2] swiftly traverse the boundaries of the sky.

5. (Behold),[3] men, this indescribable form from which the rivers (spring), and where the waters dwell; which (form, the firment), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.[4]

6. To him (worshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the contact of their impregnation, the wives of the sun, (the solar rays), came to our presence by the path of the sky.

7. May this (hymn), Mitra and Varuna, be valued (by you): may it, Agni, be valued (by thee) as the means

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it he applies the epithets that are, in the other interpretation, ascribed to Surya; Sàyana probably refers to this when he intimates that asmá may also imply a simile, the term of comparison being dropped, luptopama vá asma sadrisah.

1 The text has only chatvârah, four: the comment supplies Ritvijah.

2 Tridhâtavo gávah, suppased to be the causes of cold, heat, and rain.

3 It may be rendered, also, men, look at the from which is to be seen: the text has no verb.

4 It is not very clear what is intended, but apparently the scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate.

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to us of happiness unmixed: may we (thence) obtain stability and permanence: reverence be to thee, radiant and mighty asylum (of the universe).

SUKTA IV. (XLVIII.)

The deities as before; the *Rishi* is Pratibhânu; the metre *Jagati.*

WHEN may we offer adoration to the benevolent splendour, strong in its own (strength), self-sustaining with food, deserving of worship: when the delusive (energy of Agni), investing (the heavens), spreads the waters above the clouds over the unbounded firmament.[1]

2. These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform, investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come,[2] and improves (his understanding) by those which have preceded.[3]

3. (Animated) by the libations offered by day and by night, (Indra) sharpens his vast thunderbolt against the beguiler (Vritra); he whose hundred (rays) attend him in his own abode, sending away, and bringing back (revolving) days.

4. (I behold) the practice of that (Agni) as of a

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1 This is addressed to Agni as the lightning.

2 Apo, apáchir-aparâ apejati: the scholiast renders apàchih by pratinivritamukkih, aparâ by ágáminir-ushasah, and the verb by apachâlayati, he causes to go away, he sends away future dawns with averted faces: the first apa is considered a pleonasm.

3 Pra purvàbhis-tirate: pratirate is explained vardhayati swa manishâm, or swayam vardhate.

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deputy:[1] I celebrate the host (of rays) of that (resplendent form, (designed) for the enjoyment (of mankind): if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as mansion abounding with food.

5. Blazing with his (fiery) tongue in the four quarters (of the horizon), he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes: we know him not (as endowed) with manhood,[2] whereby this adorable Savitri bestows desirable (wealth).

SUKTA V. (XLIX).

THE deities are the same; the *Rishi* is Pratiprabha; the metre is *Trishtubh.*

FOR you, (worshippers), I approach to day the divine Savitri and Bhaga, the distributors of precious (wealth)[3] amongst men: Aswins, (leaders of rites), enjoyers of many (good things), desiring your friendship, I solicit your daily presence.

---

1 Tâm asya ritim parasor iva: the text has no verb; the comment supplies pasyâmi, and interprets parasu by pratinidhi, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of Agni make him the deputy or representative of the yajamàna; or parasu may imply an axe, as usual, which accomplishes the object of the woodcutter, as Agni does that of the sacrificer.

2 Na tasya vidma purushatvatá vayam: the seholiast says tasya is for tam, we do not know him, joined with or possessed of yuktam, manliness, purushatvena, or the property of fulfilling desires, kàmànàm purakatvena.

3 This function has been before assigned to Bhaga, Sukta XLVI, verse 6: he was there named Bhago vibhaktá explained

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2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine Savitri with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. Pushan, Bhaga, Aditi, bestow (severally) excellent viands:[1] the fierce (sun) robes (himself with radiance): the good-looking (deities), Indra, Vishnu, Varuna, Mitra, Agni, give birth to happy days.

4. May the irreproachable Savitri (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises); affluent in food, may we be the lords of (manifold) riches.

5. May ample wealth devolve upon those who have presented victims to the Vasus,[2] and upon those who have repeated praises to Mitra and Varuna: confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth.

---

dhanânám vibhâgakarttá: here he is designated ratnam vibhajantam: the scholiast first applies ratnam to havish, the oblation; but he also says yajamânârtham dhanam vibhajantam: see also says yajamânártham dhanam vibhajantam: see also Mandala IV. 17. 11, where he is called ràyo vibhaktá.

1. Adatrayà dayate vâryâni: the first is explained adaniyàni, eatables: the verb also, it is said, may be governed by Agni understood, when the phrase will mean, Agni consumes excellent consumable timbers, vananiyáni kâshthání dahate: in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable Agni.

2 Pra ye vasubhya ivadâ namah: ivad namah are interpreted gamanavad annam, food having motion, that is, paswàtmakam, the sama with animals.

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SUKTA VI. (L.)

THE deities as before; the *Rishi* is Swasti; the metre is *Anushṭ-tubh*, except in the fifth stanza, in which it is *Pankti*.

LET every man solicit the friendship of the divine leader (of heaven, the sun): let every man desire (of him) riches: let him request affluence (wherewith) to nourish (his descendants).[1]

2. Divine (leader of heaven), these worshippers are thine, and (so are they) who praise there (other gods): these (both) we associate with opulence, we (seek) to unite with (our) desires.[2]

3. Worship, therefore, the leaders (of our rites), our guests, (the gods), and the wives (of the deities): may the (divine) discriminator drive to a distance every adversary, (and all our) enemies.

4. When the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial post):[4] he, (Savitri), with mind well disposed towards

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1 Yajur-Veda, 4. 8.

2 Te râyá te hi à pricha sachemahi sachathyai, is not very perspicuous, and the explanation of Sàyana, followed in the translation, does not materially improve it, te ubhâye dhanena sachemahi, te hi te àparchaniyâh sarvaih kàmaih sangachchhemahi.

3 Ato na a nrin atithin, atah patnir dasasyata; the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests, and wives.

4 Yatra vahnir-abhihitah might mean, where the fire is placed, but Sayana interprets vahni, yajnasya vodha, the bearer of the sacrifice which, from the following epithet, dronya, fit for the tree, that is, for the Yupa, or post to which the animal is tied, he concludes must mean pasu, the victim.

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the worshipper, the donor of dwellings and descendants is like a clever wife,[1] the bestower (of wealth).

5. Leader (of heaven), may this thy protecting chariot, laden with riches, (come for our) happiness: praisers of the gods, we glorify (them).

SUKTA VII. (LI).

THE deities and *Rishi* as before; the metre of the first four stanzas is *Gáyatri*, of the next six *Ushnih*, of the next three *Trishtubh*, and of the last *Anushtubh*.

COME, Agni, with all the protecting deities,[2] to drink the libation: come with the gods.

2. (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of Agni.

3. Sage and adorable Agni, come with the wise and early-stirring divinities to drink the *Soma* libation.

4. This *Soma*-juice, effused into the ladles, is poured out into the vase, acceptable to Indra and Váyu.

5. Come, Vayu, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice.

6. Indra and Vâyu, you ought to drink of these libations: be gratified by them, benevolent (divinities), and partake of the sacrificial food.

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1 Arnà dhíreva, àranakusalà yoshidiva, like a woman skilful in going or in pleasing: the sense of árana is, however, doubtful.

2 Umebhih, rakshakaih: we have had the umas before as a class of deities, sometimes identified with the Pitris: see vol. II. 335, note.

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7. The *Soma*-juices mixed with curds are poured out to Indra and to Váyu: the sacrificial viands proceed to you as rivers flow downwards.

8. Accompanied by all the gods, accompanied by the Aswins, and by Ushas, come, Agni, and, like Atri,[1] delight in the libation.

9. Accompanied by Mítra and Varuna, accompanied by Soma and Vishnu, come, Agni, and, like Atri delight in the libation.

10. Accompanied by Aditya and the Vasus, accompanied by Indra and by Vâyu, come, Agni, and, like Atri, delight in the libation.

11. May the Aswins contribute to our prosperity:[2] may Bhaga, and the divine Aditi (contribute) to (our) prosperity: may the irresistible Vishnu, the scatter (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.

12. We glorify Vâyu for prosperity, Soma for prosperity, he who is the protector of the world: (we praise) Brihaspati (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the Adityas be ours.

13. May all the gods be with us to day for our prosperity: may Agni, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ribhus* protect us for (our) prosperity: may Rudra preserve us from iniquity for (our) prosperity.

---

1 Atri may be also used for the sacrifice of the Rishi; delight as at the yajna of Atri.

2 The term in this and the following similar passages is always swasti-swasti no mimitam aswinà, interpreted avinàsam kshemam, imperishable prosperity, or, literally, well-being, welfare.

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14. Mitra and Varuna, grant us prosperity: Path (of the firmament), and Goodess of riches,[1] (grant us) prosperity: may Indra and Agni (grant us) prosperity: Aditi. bestow prosperity upon us.

15. May we ever follow prosperously our path, like the sun and the moon: may we be associtated with a requriting, grateful, and recognisant (kinsman).[2]

SUKTA VIII. (LII.)

THE deities are the Maruts; the *Rishi* is Syávàswa; the metre of the sixth and seventh stanzas is *Pankti*, of the rest *Anushtubh*.

OFFER worship with perseverance, Syávàswa, to the praise-deserving Maruts; they who are adorable and delight in the daily offered an inoffensive sacrificial food.

2. They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants).

---

1 Pathye, Revati, are considered as two proper names, Pathyá that of a goddess presiding over the Antariksha, and Revati, of a goddess presiding over riches: it may be doubted if there is any better authority for thsee divinities than etymology.

2 Punardadatá, aghnatà, jànatá, with one who gives again, one who does not kill or harm, usually, one who does not make an evil return to kindness, one who is grateful, although Sàyana here explains it, one who does not inflict injury by long-suspended anger: jànata, by one knowing, he says, is meant one who does not cut an old acquaintance, madiyas-chirakálam gatah ko ayam iti sandeham akurvatu, by one who does not feel any doubt, saying, who is this of mine that has been lorg since gone away: to these designations; bandhujana, a kinsman, is to be applied, bandhujanena sangamemahi.

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3. Gliding along, and shedding moisture, they pass through the nights: therefore we now celebrate the might of the Maruts, manifested in both heaven and earth.

4. We enjoin you, (priests), to offer earnestly praise and sacrifice to the Maruts, who, through all human ages, protect the mortal worshipper from harm.

5. Offer sacrifice to the adorable Maruts, who (have come) from heaven, who are worthy of worship, munificent leaders (of rites), and possessors of unequalled strength.

6. Leaders (of the rains), the mighty Maruts shine with brilliant ornaments and weapons, and hurl javelins (at their foes, the clouds): the lightnings, like roaring (torrents), daily follow the Maruts: the radiance of the resplendent (cohort) spontaneously breaks forth.

7. The Maruts, who are of the earth[1] are augmented, so are those in the vast firmament: they increase in the force of the rivers, and in the aggregate of the spacious heaven.

8. Glorify the truth-invigorated and infinite strength of the Maruts, for they, the leaders (of the rains), gliding along, are labouring voluntarily for (our) good.

9. Whether they (abide) on the *Parushni* (river), or, purifying (all), they clothe themselves with light,[2] or whether they break through the clouds with strength by the wheels of their chariots;

---

1 Ye pàrthivà, prithivisambaddhàh, connected with the earth.

2 Urnà vasata sundhyavah, diptih sodhikàh áchchhàdayanti: purifiers they put on light: the last is perhaps a more correct form of the noun than sundhyuvah, as formerly given, vol. II. p. II. note.

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10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly,[1] they, (however) scattered, accept the sacrifice for my benefit (when invoked by these appellations).

11. Now, leaders (of the rains), they support (the world): now, blending together, they (bear the oblation: now, situated remote, (they uphold distant objects):[2] so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water, and celebrating (the Maruts), have drawn them to (provide) a well (for Gotama): some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

13. Glorify, *Rishi*, with grateful praise, the company of the Maruts, who are manifest, bright with lightning lances, who are wise, and the creators (of all things).

14. Approach, *Rishi*, with offerings and with praise the company of the Maruts like a friend:[3] come, sustaining (Maruts), with your strength, from heaven or (any other region), glorified by our hymns.

15. Glorifying them promptly, desiring not to bring (other) deities to (his) presence, let (the worshipper) associate his glifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

---

1 The words so rendered are Apathayah, Antaspatháh, Anupathâh, which may also be considered as the proper names of these four orders of the Maruts.

2 The text has only adhâ pàrávatah, the latter being formed from paràvat, duradesah, a distant place or country, tat sambandhinah being in relation to it; that is, according to Sâyana, the winds being in the firmament give support to the distant stars and planets.

3 Mitram na may also be rendered àdityam iva, like the sun.

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16. To me, inquiring of their kindred, the sage (Maruts) have uttered a reply: they have declared Prisni (to be their) mother; the mighty ones have declared the food-bestowing Rudra (to be their) father.

17. May the seven times seven all-potent (Maruts, aggregated as) a single troop,[1] bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks o the *Yamunâ*.[2] may I possess wealth of horses.

SUKTA IX. (LIII.)

THE deities and *Rishi* as be before; the metre varies: that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*; of the sixth, seventh, ninth, thirteenth, and fourteenth is *Satobrihati*; of the eighth and twelfth *Gáyatri*; of the second *Brihati*; of the third *Anushtubh*; and of the fourth *Puraushnik*.

WHO knows the birth of these (Maruts)? who has formerly been (participant) of the enjoyments of the Maruts (by whom) the spotted dear are harnessed (to their chariots)?

2. Who has heard them, when standing in their cars, (declare) whither they go? upon what liberal worshipper do their kindred rains descend together with manifold food?

---

1 According to another text, there are seven troops of the Maruts, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the Puránas, Vishnu Pur. 151.

2 Yamunàyám adhi srutam râdho gavyam is rather a remarkable passage, as if an allusion were intended to Gokula, the scene of Krishna's boyhood.

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3. To me have they spoken; they who came to me with radiant steeds to (drink) the exhilarating beverage: to me (they have said), when beholding them, who are the formless[1] leaders (of rites), and friends of man, repeat our praise.

4. (The praise of them) who are all self-irradiating, splendid in ornaments, in arms, in garlands, in breast-plates, in bracelets,[2] in chariots, in bows.

5. I contemplate your chariots, munificent Maruts, with delight, like wandering lights in the rains.

6. Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky for (the benefit of) the donor (of the offspring): they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water.

7. The gliding (torrents), issuing from the clouds) overspread the firmament with water, as milch-cows (yield milk), and like rapid horses let loose upon the road, the riders rush in various directions.

8. Come, Maruts, from heaven, from the firmaments or from this (earth); tarry not far off.

9. Let not the *Rasá*, the *Anitabhâ*, the *Kubhâ*,[3] or the wide-roving ocean[4] delay you: let not the watery *Sarayu* oppose you: may the happiness of your (approach) be ours.

---

1 Arepasah, alepa, may mean intangible.

2 Khàdishu: in a former passage khádi was interpreted hasta trânaha, a guard for the hand or arm, vol. II. p. 156, verse it is here rendered hastapâdasthita katahâh, rings for the hands or feet, bracelets or anklets.

3 Names of rivers, according to the comment.

4 Kramuh sindhuh is explained sarvatra kramanah samudra, the every where-going ocean.

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10. I praise that brilliant company of the Maruts, who have your strength of recent chariots, you whom the rains attend.

11. Let us wait with sacred praises and holy rites upon your several strengh, and seperate troop, and individual company.

12. To what well-born and oblation-giving (worshipper) will the Maruts proceed to-day in this their car?

13. With the same (goodwill) that you bestow imperishable grain-seed[1] upon a son, or grandson bestow it upon us, for we ask of you life-sustaining and auspicious wealth.

14. May we overcome our secret and reviling adversaries, having departed from iniquity by good deeds: may we possess, Maruts, through the rain (sent by you), unmixed happiness, water, cattle, and herbs.

15. Renowned (host of) Maruts, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny, whom you protect: may we be such as he is.

16. Praise the givers of enjoyment, (the Maruts), at the sacrifice of this worshipper, (for they) delight in (pious praise), like cattle in fodder: wherefore call upon them as if upon old friends; praise them, desirous of praise, with a sacred hymn,

---

1 Dhányam, vijam, akshitam · unperishing grain-seed is the literal interpretation: perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

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SUKTA X. (LIV.)

THE deities and *Rishi* as before; the metre is *Jagati*, in the fourteenth stanza *Trishtubh*.

OFFER prase to the company of the Maruts, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heart, to those who come from the sky, to whom solemn rites are familiar,[1] to the givers of abundant food.

2. Your (cohort), Maruts, is conspicuous, mighty, shedding water and augmenting food: yoking your horses (to your cars), spreading everywhere, and (combined with the lightning, the triple-(stationed company) roars aloud, and the circumambient waters fall upon the earth.

3. The Maruts (appear) radient with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains the repeated distributors of water, wielders of the thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

4. Powerful Rudras, you urge on the nights and days, the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy); but Maruts, you do no harm.

5. Your prowess, Maruts, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

---

1 Prishthayajvane: by whom the sacrifices called Prishtha are made; these are said to be six, of which two only are specified by the scholiast, Rathantarara and Brihat, Shatprishthaih Rathantarabrihadâdibhir ijánàya.

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6. Maruts, dispenser of rain, your strength is manifested when, shaking the water-laden cloud, you let loose the shower: conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way).

7. The sage, or the sovereign, whom you, Maruts, direct, is never overcome nor slain: he perishes not, nor suffers pain, nor undergoes inj ry, nor are his riches or his safety imperillled.

8. Lords of the *Niyut* steeds, overcomers of multitudes, leaders (of rites), radiant as the *Adityas*, are the dispensers of water: when sovereign lords, they fill the clouds, and, loud sounding moisten the earth with sweet (watery) sustenance.

9. This wide-extended earth is for the Maruts;[1] the spacious heaven is for the spreading winds; the paths of the firmament are provided (for their course); for them the expanding clouds quickly bestow (their gifts).

10. Maruts of combined strength, leaders of the universe,[2] guides of heaven, when the sun has risen you rejoice (in the *Soma* (beverage), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

---

1 Pravadvati prithivi: a set of changes is here rung upon the double compound, pra-vat, having extent, extension, and vat, again, having or possessing, pravadvat, extensive, or it may imply, having pre-eminence, as indicated by pra, præ: another meaning is also given to it, tat-parà being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, kritsnàm bhumim vyápnuvanti: so the heaven is pravadvati, spacious, or subject to the pravats, pravadbhyah, the pre-eminent or spreading Marnts, and so on.

2 Swarnarah is interpreted sarvasya netárah, leaders of all; divo narah, leaders of heaven, following

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11. Lances (gleam), Maruts, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.[1]

12. Maruts, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water:[2] when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.[3]

13. May we, who are possessed of chariots, intelligent Maruts, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as Tishya[4] (declines not) from the sky: therefore, Maruts, gratify us with infinite (riches).

14. You bestow, Maruts, wealth and enviable posterity; you protect the sage learned in the *Sáma*:[5] you grant horses and food to (me) the (ministrant priest you render a prince prosperous.

---

1 Sipràh sîrshasu vitatà hiranyayayih; sipra is explained ushnishamayyah, composed of turbans or head-dresses.

2 Rusat pippalam, subhravarnam udakam, or it may be applied to nâkam, the heaven of bright water, the firmament.

3 The text changes the person of the verb, yat swaranti ghosham, when they sound a noise; and this suggests to the scholiast to propose other explanations, as when they, the Asuras, make a fearful noise, or when the worshippers utter loud praises.

4 Tishya is said by Sâyana to be a synonyme of Aditya: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

5 Sâmavipram, sâmnâm vividham prerayitâram, the prompter or instigator, in various ways, of the Sâma hymns.

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15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated, Maruts, by this my praise, by the efficacy whereof may we pass over a hundred winters.

SUKTA XI. (LV.)

The deities and *Rishi* as before; the metre of the last verse is *Trishtrubh*. of the rest *Jagatí*.

THE adorable Maruts, armed with bright lances and cuirassed with golden breastplates, enjoy vigorous existence: may the cars of the quick-moving (Maruts arrive for our good.

2. Maruts, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (Maruts) arrive for our good.

3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (Maruts) arrive for our good.

4. Your might, Maruts, is to be glorified: it is to be contemplated like the orb of the sun: sustain us ever in immortality: may the cars of the quickmoving (Maruts) arrive for our good.

5. You send (the rain). Maruts, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (Maruts) arrive for our good.

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6. When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breast-plates, for you dissipate all hostility: may the cars of the quick-moving (Maruts) arrive for our good

7. Let not the mountains, let not the rivers, arrest you: whither you purpose, (Maruts), thither repair, and compass heaven and earth: may the cars of the quick-moving (Maruts) arrive for our good.

8. Whatever (rite has been addressed to you), Maruts, of old; whatever is recent; whatever (hymn) is recited, Vasus, whatever prayer is repeated, do you be cognizant of all: may the dars of the quick-moving (Maruts) arrive for our good.

9. Send us felicity, Maruts; harm us not: bestow upon us exceeding happiness: reward our adoration by your frindship: may the cars of the quick-moving (Maruts) arrive for our good.

10. Do you, Maruts, condnct us to opulence: propitiated by our praises, extricate us from sin: accept, adorable (Maruts), our offered oblation, and may we be the possessors of riches.

SUKTA XII. (LVI)

THE deities and *Rishi* as before; the third and eleventh verses are in the *Satobrihati*, the rest in the *Brihati* metre.

I INVOKE, Agni, the victorious company (of the Marutr) decorated with brilliant ornaments: (I invoke them), the people of the Maruts, to descend today from above the shining heaven.

2. In whatever manner thou honourest the (Maurts, Agni), in they heart, may they come to me as

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benefactors: gratify, (by oblations), those fierce-looking Maruts, who most promptly come to they invocations.

3. As the (people of the) earth having a powerful lord have rerours to him when oppressed (by others),[1] so comes (the host of the Maruts) exulting to us: your company, Maruts, active as fire, is as difficult to be resisted as a formidable ox.

4. They who with ease destroy (their foes) by their prowess, like horses[2] difficult to be restrained, they send down by their movements the vast and sounding water-landen cloud.

5. Rise up (Maruts): verily by my praises I invoke the mighty and unpreceded (troop) of these exalted (Maruts) like a heap of waters.[3]

6. Yoke the bright steeds to the car; yoke the red steeds to the cars; yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen.

7. And let not that horse, bright-shining, loud-neighing, of graceful form, who has been placed (in harness), delay you, Maruts, on your journey: urge him in the car.

8. We invoke the food-laden chariot of the Maruts,

---

1 Milhushmativa prithívi parâhatâ is explained prabalaswamikâ prithivi parair-anyair abhibhutâ, the earth having a powerful master when oppressed by other: earth, says Sâyana is put for its inhabitants, prajâ, people or subjects, who, when oppressed, have recourse to their own ruler, sâyathâ swaswâminam upadrutâ abhigachchhati.

2 The text has gâvah, which the scholiast translates by aswâh, horses.

3 Gavâm sargam iva may be also rendered, like a herd of cattle.

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in which Rodasi[1] stood with the Maruts, bearing the delicious (waters).

9. I invoke that, your chort, gracing the chariot, brilliant and aborable, amidst which the rain-bestowing (goddess),[2] of goodly origin, and auspicious, is worshipped together with the Maruts.

ANUVAKA V.

SUKTA I. (LVII.)

THE deities and *Rishi* as before; the metre of the first six verses is *Jagati*, of the two last *Trishtubh*.

RUDRAS, servants of Indra mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to oou: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (Gotama), longing for moisture.[3]

2. Intelligent Maruts, you are armed with swords, with lances, with bows, with arrows, with quivers; you are well mounted and have handsome chariots: sons of Prisni, you are well armed: come for our good.

3. You agitate the clouds in the sky: (you give)

1 The wife of Rudra, and mother of the Maruts.

2 Milhushi is considered to be another name of Rodasi, the wife of Midhvat, an appellation of Rudra.

3 The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: Sàyana explains it as alluding to the legend of the well brought by the Maruts to Gotama, when suffering from thirst: see vol. I. p. 221.

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wealth to the donor (of oblations) : through fear of your approach the forests bow down : sons of Prisni, you incense[1] the earth when, for the purpose of (sending) water, you, fierce (Maruts , yoke your spotted steeds.

4. The Maruts, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile, thinners (of foes),sand vast in magnitude as the sky.

5. Shedders of abundant showers, wearers of ornaments, munificent, of brilliant, aspect of inexhaustible wealth, well descended by birth, wearing golden breast-plates, entitled to aboration, (coming) from heaven, accept the ambrosial oblation.

6. Lances rest Maruts, upon your shoulders, strength (of) foe-destroying power is seated in your arms : goleen (tiaras) are on your heads, weapuns are placed in your chariots, all glory is assembled in your limbs.

7. Maruts, bestow upon us affluence, comprehending cattle, horses, cars, treasure, and male descendants : sons of Rudra, grant us distinction : may I ever enjoy your divine protection.

8. Ho, Maruts, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.[1]

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1 Brihat ukshamánáh may also mean sprinkling much water, udakam sinchantah.

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SUKTA II. (LVIII.)

The deities and *Rishi* as before; the metre is *Trishtubh.*

I PRAISE to-day that brilliant company of the adorable Maruts, lords of swif horses. who pass along in strength, who, self-radiant, preside over the ambrosial rain.

2. Adore, priest, the pesplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred: they who are bestowers of felicity, whose greatness is unbounded. glorify the opulenr leaders (of rites).

3. May the universal, Maruts, who urge on the rain, come to you to-day laden with water: Maruts, who are wise and young, be pleased by this fire which is kindled for you.

4. Adorable Maruts, you cause (a son) to be born to the man (wao worships you), a ruler, an overcomer of foes, and modelled by Vibhwans:[1] from you, Maruts, comes a valiant descendant, strong-firted, mighty-armed: from you (he acquires) an excellent steed.

5. Like the sdokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duration): the sons of Prisni are born all alike, none inferior in splendour: rapid in speed, the Maruts, of their own free favour, send down (the rains).

6. When, Maruts, you come with stout-axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the

---

1 Vibhwatashtam: vibwan is the second of the Ribhus, a skilful artist: fabricated by him, implies, according to the comment, very perfect or handsome, tena nirmittam atyartharupavantam.

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rain), influenced by the solar rays, may emit a downward sound.[1]

7. On their approach the earth becoms capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horse fleet as the wind: the sons of Rudra have emitted their perspiration,[2] (the rain).

8. Ho, Maruts, lenders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise. yound, greatly glorified, and worshipped with copious oblations.

SUKTA III. (LIX.)

Deities and *Rishi* as before; the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

THE priest[4] glorifies you, Maruts, for the good of the donor of the oblation; offer worship to the shining (heaven): I bring offerings to the earth: they, the Maruts, scatter the rapid (rain); they traverse the firmament; they combine their own radiance with (that of the clouds.

---

1 Avasriyo vrishabhah krandatu dyauh: dyaur—vrishabhah, mean, it is said, the shining showerer, that is, Parjanya, or Indra, in that capacity, usriyah, in connection with the usrà or rays of the sun, avakrandatu, avânmukham sabdayatu, may sound with his face turned downwards, vrishtyartham, for the sake of rain.

2 Swedam swedasthâniyam varsham, rain in place of perspiration.

3 Repeated from the last verse of the preceding Sukta.

4 Spas, nom. spat, for sprashtâ, one who touches the oblation, or the fire, an unusual term for the Hotri.

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2. From their approach the earth trembles with fear, as a crowded boat goes quivering (through the water): visible from afar, they are recognised by their movements; the Maruts, leaders, (of rites), pass between (heaven and earth) to the solemn sacrifice.

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and, like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

4. Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) manly (deeds)? for your make the earth tremble like a ray (of light) when you confer the (of rain) for (the diffusion of) fertility.

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in powers), and cover the eye of the sun with showers.

6. None of them are older, none younger (than the others): the destruyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth, having Prisni for your mother, do you, Maruts, favourable to man, come from heaven to our presence.

7. Like birds (that fly) in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament: their horses have caused the waters of the cloud to descend, as both[1] (gods and mortals) know.

---

1 The text has only ubhaye yathâ viduh, as both know: Sâyana explains it, men of course know by perception the setting in of the rains; the gods know it by the âgrâyana and other sacrifices which are offered at that season.

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8. May the heaven and the earth yield rain) for our sustenance: may the wonderfully bounteous dawns exert themselves (for our good): may these sons of Rudrá, lauded, *Rishi*, (by thee), send down the celestial rain.

SUKTA IV. (LX.)

THE deities are the *Maruts*, especially as associated with Agni; the *Rishi* is as before; the metre of the seventh and eighth verses is *Jagati*; of the rest *Trishtubh*.

I ADORE the protecting Agni with hymns: may he, propitiated on this occasion, approve of our acts: I offer (worship with praises), intended to obtain food, as if (proceeding) with cars (to the goal), circumambulating (the fire): may I exalt the praise of the Maruts.

2. Fierce Maruts, sons of Rudra, who ride in easy chariots (drawn by celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake).

3. The mountain, vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance-armed Maruts, you are sporting: you rush along together like waters.

4. Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful Maruts, associated together in their chariots, have made great (preparation) in their several persons for their embellishment.

5. They are brothers, of whom no one is the elder, no one the younger, but who grow up together for their

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mutual prosperity: may their father Rudra, ever youthful, and doer of good deeds, and Prisni, (their mother) easy to be milked, grant favourable days for (the sake of) the Maruts.

6. Auspicious Maruts, whether you abide in the upper, the middle, or the lower heaven, (come), Rudras, to us from thence; and do thou, Agni, accept the oblation which this day we offer.

7. Maruts, who are omniscient, since you and Agni abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

8. Agni, drink the *Soma*-juice, rejoicing, along with the Maruts, resplendent, adorable, associated in troops, purifying all, animating and long-lived: drink, Vaiswánara, who art identified with the ancient emblem (of flame).

SUKTA V. (LXI.)

The deities are various: those of the first four, and the eleventh to the sixteenth verses are the Maruts; the several persons whose names occur in the other stanzas are considered to be their divinities; the *Rishi* is Syâvâswa; the metre of the fifth stanza is *Anushtubh*, of the ninth *Satobrihati*, of the rest *Gáyatri*: the occasion of the hymn, according to the scholiast, is a wonderful old story,[1] related by those learned in sacred lore: a priest of the family of Atri, named

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1 Sâyana calls it, âscharyam purâvrittam âhurágamapâragáh, those who have gone through the âgamas have related a wonderful old occurrence.

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Archanànas, having been employed as *Hotri* by the *Raja*, Rathaviti, the son of Darbhya, saw at the ceremonial the daughter of the *Raja*, and, being pleased by her appearance, asked her as a wife for his son Syâvâswa: Rathaviti was disposed to assent, but thought it proper first to consult his queen, who objected to the match that Syâvâswa was not a *Rishi*, no maiden of their house having ever been given in marriage to a less saintly personage; to qualify himself, therefore, as a course of rigorous austerity, and wandered about soliciting alms: among others, he begged alms of Sasiyasi, the queen of Taranta *Raja*, who, conducting him to her husband, said, a *Rishi* has arrived: the *Raja* replied, treat him with reverence; and Sasiyasi, with her husband's permision, gave him a herd of cattle and costly ornaments: the *Raja* also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha: on his way Syâváswa met the Maruts, whom he hymned, and was by them acknowledged to be a *Rishi*; he was also made the *Seer* (*drashtâ*) or author of Suktas of the Veda: Rathaviti then, with the concurrence of his wife, gave him his daughter to wife: this hymn was composed in honour of the benefactors of the *Rishi*.

WHO are you, most excellent leaders (of rites), who come one by one from a region exceedingly remote?

2. Where are your horses? where your reins? what is your capability? where are you going? the saddle is on the back (of the steeds), the bridle in their nostrils.

3. The goad is (applied) to their flanks: the drivers force them to spread their thighs apart, like women in bringing forth children.

4. Heroes, friendly to man, of honourable birth, you are as if blazing with fire.

5. She (Sasiyasi), who has thrown her arms round the hero Taranta who was eulogized by Syâváswa, has given me cattle comprising horses, and cows, and hundreds of sheep.

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6. Sasiyasi, though a female,[1] is more excellent than a man who reverences not the gods, nor bestows wealth.

7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

8. And, eulogizing (him), I proclaim that the man her (other) half[2] is, (as it were), uncommended, for he is ever the same in munificent donations.

9. Young and affable, she has explained to me, Syáváswa, the road, and two ruddy horses have borne me to the valiant and renowned Purumilha.

10. Who, the sons of Vidadaswa, has given me a hundred (head) of cattle, and, like Taranta, many precious gifts.

11. Those (Maruts) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification.

12. They by whose glory heaven and earth are surpassed; who shine splendid in their chariots like the radiant (sun) in the heaven above.

13. That company of Maruts, ever young, riding in bright chariots, irreproachable, auspicious, motive unobstructed.

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this

1 Uta tvá stri Sasiyasi: tvà is said here to mean eká, one, which is equivalent to the indefinite article

2 Nemah is the term in the text, meaning, literally, half, as it is said in the Smriti, arddham sarirasya bhâryà, a wife is the half of the body (of the husband).

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pious rite: you are bearers of invocations to the sacrifice.

16. Do you, who are destroyers of the malevolent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches.

17. Bear to Dárbhya,[1] oh night,[2] turning away (from me to him), this my eulogy (of the Maruts): convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination.

18. And say on my behalf to Rathaviti, when the libation is poured out, my love (for your daughter) does not depart.

19. This opulent Rathaviti, dwells upon the (banks of the) *Gomati* (river),[3] and has his home on (the skirts of) the (*Himálaya*) mountains.

---

1 The patronymic is also read in some places Dalbhya.

2 Upon concluding the praises of the Maruts, and thus having attained the rank of a Rishi, Syávàswa, summons the night, here called Urmyá, to convey the intelligence to Rathaviti, who gives him his daughter, with many valuable presents, but at the end of the ceremony the Rishi departed for the woods to resume his austerities: it is not said if he took his wife with him, but it is to be so inferred.

3 Gomatih, according to the comment, means, having water, rivers, being in the plural: as the name of a river it would be the Gomati river in Oude, which rises in the skirts of the first range of the Himalaya; or it may be a river of the same appellation more to the north-west, rising in Kulu, a feeder of the Beyah or Vyása.

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SUKTA VI. (LXII.)

The deities are Mitra and Varuna; the *Rishi* is Srutavid; the metre *Trishtubh*.

I HAVE behold the permanent orb of the sun, your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds;[1] where a thousand rays abide together; the one most excellent of the (embodied) forms of the gods.[2]

2. Exceeding is that your greatness, Mitra and Varuna, whereby the ever-moving sun has, through (succeeding) days, milked forth the stationary waters: you augment all the (world-illumining) rays of the self-resolving (sun): the one chariot of you two (perpetually) goes round.[3]

3. Royal Mitra and Varuna, you uphold, by your energies, earth and heaven: prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain.

4. May your easily-harnessed horses bear you both (hither), and with well-guided reins come down; the embodied form of water follows you, the rivers flow as of old.

5. Augmenting the well-known and ample form

---

1 Which are said to be attempted to be detained by a class of Asuras termed Mandehas.

2 Devânâm sreshtham vapushàm is also explained the best of the embodied or light-possessing deities, that is, of Agni and others, devânàm vapushmatâm tejovatàm agnyâdinâm prasasyam or it may apply to the sun only, the mandala, the visible form, as it were, of the sun, mandalam hi suryasya vapusthàniyam.

3 Vâm ekah pavir à vavartta: pavi is the circumference of a wheel, but by metonymy for the chariot; as Sáyana explains the phrase, yuvayor eko ratho anukramanena paribhramate.

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(of man),[1] in like manner as the sacred grass is preserved by prayer, do you, Mitra and Varuna, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.[2]

6. Be open-handed and benignant to the performer of pious acts, whom you protect in the midst of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.[3]

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

8. At the break of dawn, at the rising of the sun, ascend, Mitra and Varuna, your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants.[4]

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1 Srutám amatim anuvardhad-urvim, which the scholiast interprets, visrutám sariradiptim anuvarddhayantau, augmenting the renowned bodily lustre, and separates urvim, tad vad urvim pàlayantau, but gives no equivalent for the word, which usually means great: the passage is obscure.

2 Garte mitrá ásàthe: garta, it is said here means ratha, a car: Nirukta, 3. 5, and as it recurs in verse 8, àrohath Varuna, Mitra, gartam.

3 Kshatram sahasrasthunam, anekàvashtambhakastambhopetam saudhâdirupam griham, a house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of stately edifices: Sàyana purposes also to render kshatram by dhanam, wealth, or balam, strength, applying the last to the ratha, the strong chariot of the deities supported by innumerable columns.

4 Ttas-chakshâthe aditim ditim cha, is explained, aditim, akhandaniyâm bhumim, the indivisible earth, and ditim, khandaniyâm prajâdikàm, the divisible people and the rest: the stanza

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9. Munificent Mitra and Varuna, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb: bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies.)

---

occurs in the Yajush, 10. 15. with a various reading of the first half; but Mahidhara explains aditim by adinam, not base, that is, vihitânushthâtâram, one who follows what is prescribed, that is, performs his religious duties, and ditim by dinam, base, or nástikávritam, an infidel; the phrase meaning that Mitra and Varuna observe that this man is a sinner, that man righteous, ayam pápi, aya[illegible]

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FOURTH ADHYAYA.

MANDALA V. *(Continued).*

ANUVA 'KA V. (*Continued*).

SUKTA VII. (LXIII.)

THE deities are Mitra and Varuna; the *Rishi* is Archananas; the metre is *Jagati*.

GUARDIANS of water, observers of truth, you ascend your car in the highest heaven: to him whom you, Mitra and Varuna, protect, the rain sends down the sweet (shower) from the sky.

2. Imperial rulers of this world, you shine, Mitra and Varuna, at this sacrifice, the beholders of heaven: we ask of you the wealth (that is) rain, and immortality, for your forms traverse earth and heaven.[1]

3. Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, Mitra and Varuna, with variegated clouds to hear the sound (of your praises), and cause the sky to (send down) rain by the power of the emitter of showers.[2]

4. Your device, Mitra and Varuna, is manifested in heaven, when the light (that is) the sun, your wonderful weapon, moves (in the firmament): him you invest in the sky with the cloud (and) with rain; and (thy) sweet drops, Parjanya, fall (at their desire.)

---

1 Vàm tanyavah, vistritá rasmayah, the expanding rays.

2 Asurasya máyayà is explained udaka nirasituh parjanyasya sámarthyena, by the power of Parjanya, the caster-forth of water, influenced by Mitra and Varuna as the deities presiding over day and night.

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5. The Maruts harness their easy-going chariot, Mitra and Varuna, for (the emission of) water, as a hero (harnesses his war-car): their forms traverse the different spheres to distribute the rain: do you, therefore, supreme rulers, shed upon us water from heaven.

6. The cloud, (through your will), Mitra and Varuna utters a wonderful sound, indicative of radiance, and announcing (abundant) food; the Maruts thoroughly invest the clouds with (their) devices, and, (along with them), you two cause the purple and faultless sky to send down rain.

7. Sapient Mitra and Varuna, by your office you protect pious rites, through the power of the emitter of showers: you illumine the whole world with water: you sustain the sun, the adorable chariot in the sky.

SUKTA VIII. (LXIV.)

The deities and *Rishi* as before; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*

WE invoke you, Mitra and Varuna, with this hymn; each the discomfiter of foes, the conductor to heaven, like (two herdsmen) driving, by (the strength of their) arms, the herds of cattle before them.

2. Do you two, with discriminating hand, bestow upon me, your worshipper, (what I desire; for the desirable felicity (that is given by you) spreads through all lands.

3. That I may now pursue the (right) direction, may I proceed by the path of Mitra, for all (good things) are aggregated in the happiness, (the gift) of that beloved and benignant (deity).

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4. May I obtain from you, Mitra and Varuna, by my praise, such wealth as to excite envy in the dwellings of the rich and devout.

5. Come, Mitra, (come), Varuna, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

6. You, Mitra and Varuna, bring us strength and abundant (food) for (those praises) which (we offer): be largely bountiful to us in food, in riches, in prosperity.

7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn, behold my *Soma* libation poured out: hasten with rapid steeds,[1] leaders (of rites), propitious to Archanánas.

SUKTA IX. (LXV.)

THE deities are the same; the *Rishi* is Rátahavya; the metre is *Anushtubh*.

HE who knows (how to honour you two), amongst the gods, is the performer of good works: let him communicate (that knowledge) to us, he of whom the graceful Varuna or Mitra accepts the laudation.

2. They two, verily excelling in radiance, royal (deities) who hear (invocations) from the greatest distance, lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual mad.

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1 Hastibhih padbhih, literally, with hands, with feet, that is, according to the scholiast, with those having four feet, that, is with horses

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3. Approaching you, ancient (divinities), I invoke you together for protection: possessed of good steeds, (we praise you) who are provident to give us food.

4. Mitra grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling: the favour of Mitra, the destroyer of foes, is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship of Mitra, and, free from sin, enjoy, (Mitra), thy protection, being at the same time the children of Varuna.[1]

6. You come, Mitra and Varuna, to this man, and guide him (to his desires): deny us not when we are rich (in offerings): (deny us not), who are (the sons) of *Rishis*: protect us in the presenting of the libation.

SUKTA X. (LXVI.)

The deities and *Rishi* as before; the metre is *Anushtubh*.

MAN, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to Varuna, whose form is water.[2]

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established amongst men, as the sun (has been placed) in the sky.

---

1 Varunaseshasah: sesha is said to mean apatya, offspring.

2 Varunâya ritapesase, udakam eva rupam yasya, of whom the form is verily water.

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3. We glorify you both, that your chariots may precede ours by a long distance: accepting the pious worship of Rátahavya with (his) praises.

4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

5. Earth, in thee is abundant water for the necessities of the *Rishis*: the two active (deities) dispense by their movements sufficiently copious (rain).

6. We and the devout (invoke) you, Mitra and Varuna, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

SUKTA XI. (LXVII.)

The deities and metre as before: the *Rishi* is Yajata.

DIVINE sons of Aditi, Mitra, Varuna, Aryaman, verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

2. When you come, Varuna and Mitra, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

3. Mitra, Varuna, Aryaman, who are possessed of omniscience, are all associated at our rites, as if in (their respective) stations, and protect the worshipper from the malignant.

4. They verily are observers of truth, distributers of water, protectors of holy rites amongst men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them).[1]

---

1 Anhaschit, pápino api, even of the sinner: Sáyana adds swastotuh, of your own praiser, but it may be doubted, if this qualification is necessary.

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5. Which of you, Mitra and Varuṇa, has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of Atri tend towards you.

SUKTA XII. (LXVIII)

The deities and *Ríshi* as before; the metre is *Gáyatri.*

SING loud with lusty praise to Mitra and to Varuna: (come), mighty deities, to the great sacrifice.

2. The Mitra and Varuṇa, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

3. They two are able (to grant us) of great terrestrial and celestial riches: great is your might among the gods.

4. Regarding with rain the holy rite, they favour the zealous worshipper:[1] benevolent deities, may you prosper.

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.[2]

---

1. Ritam ritena sapantá ishiram dakṣham âsâte is explained udakena nimittena yajnam sprisantau eshanavantam pravriddham havir vâ vyâpnutah, they two, for the sake of water, touching or affecting the sacrifice, they pervade the inquiring, powerful institutor of the rite, they reward him: or it may be, they pervade or accept the efficacious, adequate oblation.

2. All the verses of this Sukta occur in the Sâma-Veda, II, 493, 494, 495, and 818, 819.

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SUKTA XIII. (LXIX.)

The deities are the same; the *Rishi* is Chakri; the metre *Trishtubh.*

MITRA and Varuna, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (Indra),[1] and protecting the imperishable rite.

2. Mitra and Varuna, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water: through you the three radiant receptacles and showerers of rain stand severally in their three spheres.[2]

3. I invoke the divine and bright Aditi at dawn, and at mid-day, when the sun is high: I worship you, Mitra and Varuna, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.

4. I worship you two, divine Adityas, who are upholders of the celestial and terrestrial worlds: the immortal gods impair not, Mitra and Varuna, your eternal works.

---

1 Vavridhânau amatim kshatriyasya: amati is usually rendered form, rupa; kshitriyasya the scholiast explains possessed of strength, kshatram, balam, an attribute, and here an appellative of Indra; or it may mean, he says, the kshatriya, or military caste.

2 Agni, Vàyu, and Aditya, present, severally, upon the earth, in the mid-air, and in heaven.

3 The text is sam yoh, which is explained arishtasa manáya, sukhasya misranàya cha, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

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SUKTA XIV. (LXX.)

The deities and *Rishi* as before; the metre is *Gáyatri.*

MAY I, Mitra and Varuna, enjoy your favour, through which there is assuredly protection.

2. Benignant (deities), may we obtain from you, (who are) such (deities) food for our sustenance: may we, Rudras, be yours.

3. Protect us with your protections: preserve us with kind preservation: may we, with our descendants, overcome the *Dasyus.*[1]

4. Workers of wonderous deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons.

SUKTA XV. (LXXI.)

The deities and metre as before; the *Rishi* is Báhuvrikta.

MITRA and Varuna, scatterers of foes, destroyers of enemies, come to this our accessible sacrifice.

2. Sagacious Mitra and Varuna you reign over all: bestow fulness, lords, upon our ancient rites.

3. Come, Mitra and Varuna, to our effused libation, to drink of the *Soma* of the offerer.

SUKTA XVI. (LXXII).

The deities and *Rishi* as before: the metre is *Ushnih.*

WE invoke Mitra and Varuna with hymns, like (our progenitor) Atri: do you sit down upon the sacred grass to drink the *Soma* libation.

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1 Sáma-Veda, II. 355—337.

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2. Steady are you in your functions, whom men animate by (their) devotion: come and sit down upon the sacred grass to drink the *Soma* libation.

3. May Mitra and Varuna accept with satisfaction our sacrifice: come and sit down upon the sacred grass to drink the *Soma* libation.

ANUVA'KA VI.

SUKTA I. (LXXIII.)

The deities are the Aswins; the *Rishi* is Paura; the metre *Anushtúbh*.

WHETHER, Aswins, you are at present far off, whether you are nigh, whether you are (straying) in many places or whether you are in mid-air, do you, who partake of many offerings, come hither.

2. I approach you (to invite you) hither, you who are the encouragers of many; (who are) the achievers of many (great) exploits, most excellent and irresistible; I invoke you, who are most mighty, for protection.

3. You have arrested one luminous wheel of (your) car for illumining the form (of the sun),[1] whilst with

[1] Irmà anyad vapushe vapus-chakram rathasya yemathuh; the passage is obscure, even with the aid of the scholiast: irmà he renders, rupam, form, vapushe ádityasya sobhàyai, for the beauty or lustre of the sun; vapus, he considers equivalent to vapushmat, having light or lustre, luminous, as an epithet of chakram: the fixing of one wheel of the car of the Aswins has been alluded to before.

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the other you traverse the spheres (to regulate) by your power the ages of mankind.[1]

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame, bestow upon us food.

5. When Suryâ has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.[2]

6. Leaders (of rites), Atri recognised (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, Nâsatyas, through his praise of you, he found the (fiery) heat innocuous.

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; Aswins, leaders (of rites), Atri was rescued by your acts.

8. Mixers of the *Soma*-juice,[3] Rudras, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you.

9. Truly have they called you, Aswins, the bestowers of felicity: such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice.

---

1 Nâhushâ yugâ is the derivative of nahusha. manushya, man; yugâ for yugâni, is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods.

2 Pari vâm anushâ vavo ghriná varanta âtapah may also be rendered, according to Sâyana, the radiant horses, vayah, aswáh, ghrinâ, bright, scorchers, átapah, of enemies, accompany you.

3 Madhuyavah, somâder misrayitârau, mixers, or causers of the mixing of Soma and other things.

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10. May these praises exalting the Aswins be productive of happiness, the praises that we fabricate as (a wheelwright) a car: we proclaim aloud fervent adoration.

SUKTA II. (LXXIV.)

THE deities, *Rishi*, and metre as before.

DIVINE Adityas, affluent in praise, descended this day from heaven upon the earth,[1] hear that (laudation) which, liberal showerers (of benefits), Atri ever addresses to you.

2. The divine Nasatyas, where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3. To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival.

4. Pauras, send to Paura[2] the rain-shedding cloud;

---

1 Rushthah, the singular used for the duel, bhumau tishthantau, being upon the earth; or ku may be equivalent to kwa, where where you are two abiding?

2 Pauram chid udaprutam, paura pauráya jinvathah: the name of the Rishi is here, according to the scholiast, arbitrarily applied, first to the Aswins, because they are in relation with Paura as the author of the Sukta; and although the text gives Paura, in the vocative singular, it is to be understood in the duel, Paura, therefore, being Aswins: next is implies, as Pauram, a cloud, from its being solicited by the Rishi for the fall of rain, as implied by the last term, Pauráya, to me the Rishi so called.

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drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.[1]

5. You stripped off (his aged form) like a cuirass from the decrepid Chyavana, so that, when you had rendered him again a youth, he attracted the desires of women.

6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear to day (my invocation): come hither with your protections, you who are affluent in food.

7. Who among many mortals has this day (best) propitiated you? what wise man (has best propitiated you) who are reverenced by the wise? what (worshipper has best propitiated your) by sacrifice, you who are affluent in food?

8. May your car, Aswins, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.[2]

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

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1 Sinham iva druhaspade: the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, yathà balâd chyàvayanti surâh, as heroes hurl down a lion by their strength.

2 Angusho martyeshu, yajámaneshu, madhye stutyah, to be praised amongst worshippers, or ángusha may be substantive meaning stava or stoma, praise, may the praise, of the car of the Aswins amongst men, or by the priests, be beneficial to us, asmayuh.

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10. Aswins, wherever you may be, hear this invocation: the excellent sacrificial offerings, longing for your proximity, reach you.[1]

SUKTA III. (LXXV.)

THE deities as before; the *Rishi* is Avasyu; the metre is *Pankti*.

THE *Rishi*, your worshipper, Aswins, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.[2]

2. Passing by (other worshippers), come, Aswins, hither, so that I may ever overcome all (adversaries): Dasras, riding in a golden chariot, distributers of wealth, propellers of rivers, masters of mystic lore hear my invocation.

3. Come, Aswins, bring for us precious treasures: Rudras, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation.[3]

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1 Vasvir u shu vám bhujah princhanti su vâm pricha, is explained as in the text, vasvir bhujah being rendered by prasasyani dhanàni havirlakshanàni, excellent riches, characterized by the oblation, that is, sacrificial offerings, and princhanti by prápnuvanti, obtain or reach being prichah, yuvàm prâptum kámayamánâh, desiring to reach you: Sàyana suggests also another explanation; the worshippers, su prichah, who enjoy vasvir-bhujah, wealth of sacrificial offerings, bring them into due contact with you, vám sushtu samparchayanti.

2 Mádhavi mama srutam havam: the first is explained, madhuvidyâ veditàrau: see vol. I. p. 310, note: the verse occurs twice in the Sáma-Veda, I. 418. II. 1093.

3 This and the preceding occur in the Sâma-Veda, II. 1094-95.

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4. Showerers of wealth, the praise of your worshipper is addressed to your chariot: (to it), as well as to you, does this distinguished, devoted, embodied (adorer)[1] offer sacrificial food: masters of mystic lore, hear my invocation.

5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed Chyavana; masters of mystic lore, hear my invocation.

6. Aswins, leaders (of rites), may your horses, harnessed at will, of wonderous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

7. Aswins, come hither: Nâsatyas, be not unpropitious: invincible lords, come from hidden (regions) to our sacrificial hall: master of mystic lore, hear my invocation.

8. Invincible Aswins, lords of water, favour Avasyu, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

9. The dawn has come: the Agni of the season, blazing with the oblation,[2] has been placed (upon the altar: showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

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1 The epithets are unusual, kakuha, mriga, vâpusha, explained severally by the commentator, mahân, great, mrigayitâ, searcher, vapushmân, having body, yajamâna is understood.

2 Rusat pasu might mean blazing with the victim; but the scholiast interprets pasu here either by rasmi, a ray, or havish, oblation,

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SUKTA IV. (LXXVI.)

THE deities are the same; the *Rishi* is Bhaumya; the metre *Trishtubh*.

AGNI lights up the face of the dawns:[1] the devout praisers of the pious have risen up: therefore, Aswins, lords of the chariot, descending, come hither to-day to the splendid sacrifice, perfect (in all its parts).[2]

2. Harm not, Aswins, the perfected (rite), but coming now most quickly, be glorified on this occasion: be present at the opening of the day, with protection against destitution,[3] and be prompt to bestow happiness upon the donor (of the offering).

3. Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come)[4] with felicitous protection: the drinking of the *Soma* has not now extended beyond the Aswins.[5]

---

1 Abháti agnir-ushasâm ánikam: the latter is interpreted mukham, or the verse may be rendered, Agni, the face or beginning of the dawns, shines.

2 Pipivânsam gharmam achchha, that is, according to the scholiast, swángaih parivridham pradiptam yajnam, to the bright sacrifice, vasa or developed with all its members: or pipivânsam may imply âpyâyitam, nourished, with the Somajuice or with clarified butter: gharma, again, may also mean the vessel so called, or the Pravargya ceremony, at which it is used, being fed or nourished, pipivânsam, with the butter and curds it contains.

3 Avasá âgamishthâ pratyavarttim: vartti, it is said, means jivanam, living or livelihood; avartti, the contrary, the want of it.

4 The day is divisible into two, three, five, or fifteen parts: here the five-fold distinction is alluded to: uditá suryasya is explained the afternoon, atyanta praviddhasamayah aparáhna ityartha.

5 Nedânim pitir aswina tatâna: it is related that the other gods refused to admit the participation of the Aswins in the Soma

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4. This station, Aswins, is your ancient abode; these are your mansions, this your dwelling: come from the vast firmament, (overspread) by clouds (filled with water, bringing to us food and strength.

5. May we be united with the Aswins by their special protection, which is the source of happiness and guide to good: bestow upon us, immortals, wealth and posterity, and all good things.

SUKTA V. (LXXVII.)

Deities, *Rishi*, and metre as before.

WORSHIP the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offerings); for the Aswins verily claim the morning sacrifice: the ancient sages praised them (at dawn).[1]

2. Worship the Aswins at early dawn; offer them oblations: the evening is not for the gods;[2] it is unacceptable to them; and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

---

libation at these hours, but on the present occasion they are not passed over: idanim api itaradevânàm pánam na tanotyaswinau vihaàya, but now the drinking of the other gods does not extend, having omitted the two Aswins.

1 Kàvayah purvabhéjah: kavi is said to mean one learned in the Vedas, on the authority of the Aitareya Brâhmana, ye và anuchanàs-ce kavayah, those who are anuchânas are kavis, and anuchâna is explained in the commentary on the same work, shadangasahita vedâdhyayinah, students of the Vedas with the six supplements.

2 Conformably to another text, purvâhno vai devánám, the forenoon verily is for the gods.

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3. Your car, Aswins, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

4. He who, in the appointment (of the offering), presents to the Nàsatyas the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

5. May we be united with the Aswins, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

SUKTA VI. (LXXVIII.)

THE deities as before; the *Rishi* is Saptavadhri; the metre of the three first stanzas is *Ushnih*, of the fourth *Trishiubh*, of the rest *Anushtubh*.

ASWINS, come hither: Nâsatyas, be not ill-disposed; alight like two swans[1] upon the effused libations.

2. Like two deer, Aswins, like two wild cattle[2] on (fresh) pasture; like two swans alight upon the effused libation.

3. Aswins, affluent in food, be propitiated at your pleasure by the sacrifice: alight like two swans upon the effused libation.

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1 The hansa, the swan or goose, is supposed to be a connoisseur in pure water.

2 Like two Gauras, Bos Gorœus.

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4. Inasmuch as Atri, escaping by your aid from the fire of chaff,[1] conciliates you, like a wife soliciting (the affection of a husband), therefore come with (your) propitious cars, with the new-born rapidity of the falcon.

5. Open, Vanaspati, like the womb of a parturient female: hear, Aswins, my invocation: set Saptavadhri free.[2]

6. Aswins, by your devices sunder the wicker-work for (the liberation of the) terrified, imploring *Rishi*, Saptavadhri.

7. As the wind ruffles the lake on every side, so may thy womb be stimulated, and the conception of the months come forth.

8. As the wind, as the wood, as the ocean are agitated, so do thou, gestation of ten months, invested with the uterine membranes, descend.

9. May[3] the boy who has reposed for ten months in the bosom of his mother come forth, alive unharmed, living, from a living (parent.)[4]

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1 See vol. 1. p. 308, verse 8: the fire is here called ribisam, tushâgnim, a fire of chaff.

2 Ancient chroniclers, purâvidah, says Sâyana, tell this story: the sons of the brothers of Sapiavadhri being determined (it is not stated why) to prevent his having intercourse with his wife, shut him up every night in a large basket, which they locked and sealed, letting him out in the morning: in this dilemma the Rishi prayed to the Aswins, who came to his succour, and enabled him to get out of his cage during the night, he returning to it at day-break: in this stanza he first addresses the basket, petiká as a form of Vanaspáti, lord of forests, and then invokes the Aswins.

3 This verse, somewhat modified, occurs in the Yajush, 8. 28.

4 This and the two stanzas preceding are termed by Sâyana the garbhasrâvinyupanishad, the liturgy of child-birth.

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SUKTA VII. (LXXIX).

THE deity is the Dawn; the *Rishi* Satyasravas; the metre is *Pankti.*

RADIANT Ushas, wake us up to-day for (the acquisition of) ample riches, in like manner as thou hast awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, shew favour to Satyasravas, the son of Vayya.[1]

2. Daughter of heaven, who hast dawned upon Sunitha, the son of Suchadratha, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of Vayya, Satyasravas.

3. Daughter of heaven, who art the bringer of opulence, dawn upon us to-day, as, bright-born, and praised for (the gift of) horses, thou hast dawned upon the powerful Satyasravas, the son of Vayya.[2]

4. The offerers of oblations who eulogise thee, lustrous Ushas, with sacred hymns, become prosperous with affluence, (through thy favour), bestower of wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches:[3] bright-born goddess, (who art) sincerely praised for (the gift of) horses.

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1 Sàma-Veda I. 421, II. 1090; the coucluding phrase is the burden of the following verses, sujàte, aswasunrite; sujátà, well-born, is explained sobhanapràdur bhutá, becoming manifest with splendour or light: aswasunritâ, she whose praise for the sake of horses is affectionate and true, aswârthá priyasatyátmiká stutivàg-yasyàh sâ.

2 Sáma-Veda, II. 1091, 1092.

3 Yach chid hi te ganá ime chhadaynti maghattaye, parichid | vashtayo dadhur dadato râdho ahrayam: Sàyana seems rather

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6. Affluent Ushas, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us: bright-born goddess (who art) sincerely praised for (the gift of) horses.

7. Affluent Ushas, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who art) sincerely praised for (the gift of) horses.

8. Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess (who art) sincerely praised for (the gift of) horses.

9. Daughter of heaven, Dawn! delay not our (sacred) rite; let not the sun scorch thee with his ray, as (a prince punishes) a thief, or (subdues) an enemy: bright-born goddess, (who art) sincerely praised for (the gift of) horses.

10. Thou, Ushas, art able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for); for, radiant (divinity) who art dawning

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dubious as to the proper sense of several of these words: maghattaye may mean dhanadánáya or dhanavattwàya, for giving or for possessing wealth: pari chid vashtayo dadhuh is explained, asmàn eva kámayamânah parito dhárayanti, desirous of or being kind to us, they support us every way, and dadato râdho ahrayam may mean giving wealth that is not to be wasted or taken away or of which there is no need to be ashamed: the sum of the meaning, agreeably to the scholiast, is all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, ye twám havir-dadatah stuvanti te sarve, apy-asmadártham phalam dhârayanti.

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upon thine adorers, thou art never cruel (to them): bright-born goddess (who art) sincerely praised for (the gift of) horses.

SUKTA VIII. (LXXX.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

THE wise priests celebrate with hymns the divine, bright-charioted, expanded Dawn; worshipped with holy worship, purple-tinted, radiant, leading on the sun.

2. The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot; vast, expanding everywhere, she diffuses light at the commencement of the days.

3. Harnessing the purple oxen to her car unwearied she renders riches perpetual: a goddess, praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

4. Lucidly white is she, occupying the two (regions, the upper and middle firmament), and manifesting her person from the east: she traverses the path of the sun as if knowing (his course), and harms not the quarters of the horizon.

5. Exhibiting her person like a well-attired female, she stands before our eyes, (gracefully) inclining like (a woman who has been) bathing: dispersing the hostile glooms, Ushas, the daughter of heaven, comes with radiance.

6. Ushas, the daughter of heaven, tending to the west, puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

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SUKTA IX. (LXXXI.)

THE deity is Savitri; the *Rishi* Syàvàswa: the metre *Jagati.*

THE wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable Savitri: he alone, knowing their functions, directs the priests: verily, great is the praise of the divine Savitri.[1]

2. The wise Savitri comprehends all forms (in himself):[2] he has engendered what is good for biped and quadruped: the adorable Savitri has illumed the heaven,[3] and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions, the divine Savitri, (is) resplendent.[4]

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1 The verse occurs in the Yajush, 5. 14., and is there somewhat differently explained; viprasya brihato vipaschitah, which Sâyana regards as epithets of Savitri, are connected by Mahidhara, with viprâ, and are rendered the priests of the eminent and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by eko vayunávid, the only one, knowing knowledge, although he possibly concurs with our scholiast in identifying Savitri with Brahma.

2 Viswâ rupáni pratimunchate, he liberates, severally, all forms: that is, according to Sáyana, átmani badhnâti or dhârayati, he binds or holds in himself: Mahidhara, Yajur Veda, 13. 3., explains it, he makes all forms manifest in their own substance, by removing darkness.

3 Nàkam vyakhyat, swargam prakásayati, he makes manifest Swarga as the reward of the Yajamâna.

4 Yajush, 11. 6. sa etasah savitri: Sâyana explains etasah by etavarnah. subhrah, sobhamàna, white-coloured, bright, shining: Mahidhara resolves it into etad, this, this world, and sete, who reposes in, who pervades; or, as etasa ordinarily means a horse, Nighantu, 1. 14., it may be intended to designate the sun under that form.

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4. Either thou traversest, Savitri, the three regions, or combinest with the rays of Surya;[1] or thou passest between the night on either hand; or thou, divine Savitri, art Mitra, through thy (benevolent) functions).

5. Thou alone rulest over (the actions of) living beings: thou art Pushan, divine (Savitri), by thy movements; thou art sovereign over the whole world: Syâváswa offers praise, Savitri, to thee.

SUKTA X. (LXXXII.)

THE deity and *Rishi* as before; the metre of the first verse is *Anushtubh*, of the rest *Gáyatri*.

WE solicit of the divine Savitri enjoyable (wealth):[2] may we receive from Bhaga that which is excellent, all-sustaining, destructive of foes.

2. Nothing impairs the sovereignty of this Savitri, which is most especially renowned and beloved.

3. That Savitri, who is Bhaga,[3] bestows precious treasure on the donor of the offering: we solicit (of him) a valuable portion.

4. Grant us to-day, divine Savitri, affluence with progeny, and drive away evil dreams.[4]

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1 According to Sáyana, Savitri is especially the sun before rising; Surya is the sun in general.

2 The text has bhojanam, most usually food, but it is here explained bhogyam, to be enjoyed, that is, dhanam wealth.

3 Sa Savitâ Bhaga: or the latter may be an attributive, bhajaniya, to be worshipped, or shared, or desired.

4 Parâ duhshwapnyam suva: Sâyana considers the second equivalent to dàridryam, poverty: the verse occurs in the Sâma-Veda, I. 141.

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5. Remove from us, divine Savitri, all misfortunes: bestow upon us that which is good.[1]

6. Let us be void of offence towards Aditi, according to the will of the divine Savitri:[2] may we be possessed of all-desired (riches).

7. We glorify to-day with hymns Savitri, the protector of the good, the observer of truth, (identical with) all the gods.[3]

8. The divine object of meditation, Savitri, who, ever vigilant, precedes both night and day.

9. Savitri, who proclaims his glory to all these living beings, and gives them life.

SUKTA XI. (LXXXIII.)

The deity is Parjanya; the *Rishi* Bhauma; the metre of the first six verses is *Trishtubh*, of the ninth *Anushtubh*, of the rest *Jagati*.

ADDRESS the mighty Parjanya[4] who is present: praise him with these hymns; worship him with rever-

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1 Bhadram, progeny, cattle, dwelling as by the text, prajâ, vai, bhadram, pasavo bhadram, griham bhadram iti.

2 Devasy savituh save: the last is explained by the scholiast anujnâyâm satyám, his will or assent existing: Aditi is said to mean here bhumi, the earth.

3 Viswadevam, as by the text, Tamhi sarvàtmatwâd Indram, Mitram, Varunam, Agnim àhuh, they have verily called him Indra, &c., from his identity with all.

4 Parjanya is Indra in his character of the sender of rain: Sàyana cites Yáska, Nirukta, 10. 10., for various fanciful etymologies, as par, derived from trip, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, janya may imply either victor, jetà, or generator, janayità, or impeller,

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ence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain.

2. He strikes down the trees, he destroys the *Rákshasas*, he terrifies the whole world by his mighty weapon: even the innocent man flies from the sender of rain, when Parjanya, thundering, slays the wicked.

3. As a charioteer, urging his horses with his whip, brings into view the messenger (of war),[1] so Parjanya, (driving the clouds before him), makes manifest the messengers of the rain: the roaring of the lion-(like cloud) proclaims from afar that Parjanya overspreads the sky with rainy clouds.

4. The winds blow strong, the lightnings flash, the plants spring up, the firmament dissolves: earth becomes (fit) for all creatures when Parjanya fertilizes the soil with showers.

5. Do thou, Parjanya, through whose function the earth is bowed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity.

6. Send down for us, Maruts, the rain from heaven; drops of the rainy charger descend:[2] come down Parjanya, sprinkling water by this thundering (clouds); thou who art the sender of rain, our protector.

---

prarjayitá, of fluids, rasanâm: the usual unâdi derivation is quite as probable, which refers it to vrish, to rain, p being substituted for v, ri becoming the guna, ar, and sh being changed to j, anya is the affix.

1 The text has only dutàn, which the scholiast interprets bhatân, warriors.

2 Vrishno aswasya: Sàyana, however, explains the latter vyápasya, of the pervading rain.

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7. Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9. When, Parjanya, sounding loud and thundering, thou destroyest the wicked (clouds),[1] this whole (world, rejoices, and all that is upon the earth.

10. Thou hast rained: now check well the rain: thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's enjoyment: verily thou hast obtained laudation from the people.

SUKTA XII. (LXXXIV.)

THE deity is Prithivi; the *Rishi* Bhauma; the metre *Anushtubh.*

VERILY thou sustainest here, Prithivi,[2] the fracture of the mountains: mighty and most excellent, thou art she who delightest the earth by thy greatness.

2. Wanderer in various ways thy worshippers

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1 Hansi dushkritah, the wicked, here means, according to the scholiast, the clouds not yielding their water.

2 According to Sàyana, Prithivi may here admit a two-fold meaning, and apply also to the antariksham, or firmament, when the subsequent phrases, parvatànàm khidram bibharshi, will mean, thou sustainest the fracture, or opening of the clouds, and mahnà jinoshi bhumim, thou delightest the earth with great or abundant rain.

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hymn thee with (sacred) songs; thee who, bright-hued, tossest the swollen (cloud) like a neighing horse.

3. Thou who, with solid earth, sustainest by thy strength the forest lords, when the showers of thy cloud fall from the shining sky.

SUKTA XIII. (LXXXV.)

THE deity is Varuna; the *Rishi* Atri; the metre *Trishtubh.*

OFFER a solemn, profound, and acceptable prayer to the imperial and renowned Varuna, who has spread the firmament as a bed for the sun, as the immolator [spreads] the skin of the victim.

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters,[1] the sun in heaven, the *Soma*-plant in mountain.[2]

3. Varuna has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch of all the world, watering the soil as the rain bedews the barley.[3]

1 Either the lightning amidst the rain, or the submarine fire: the Yajush, 4. 31., reads vikshu for apsu, he placed in people, or human beings, digestive fire.

2 Somam adrau: the Soma creeper, Mahidhara observes, grows in the clefts of the stones of mountains, parvatânâm pâshânasandhishu somavallyâ utpâdyamânatvât.

3 Yavam na vrishtir, vyunatti bhuma: Sâyana is disposed to render vrishti by sektâ, the sprinkler, the man, pumân, who waters the soil, but this does not seem necessary, and it is not so explained in the Nirukta, 10. 4.

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4. Váruna water earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud); thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (Maruts), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned Varuna, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.

7. If, Varuna, we have ever committed an offence against a benefactor, a friend,[2] a companion, a brother, a near neighbourhood, or Varuna, a dumb man,[3] remove it from us.

8. If, like gamesters, who cheat at play, (we commit offences) knowingly, or (those) of which we know not, do thou, divine Varuna, extricate us from them all, as if from loosened (bonds), so that we may be dear, Varuna to thee.

---

1 But these wonderful acts, according to Sâyana, are not the acts of Varuna, but of Parameswara, the Supreme Being, from his existing in the forms of Varuna and others, karma Parameswarasyaiva uchitam na Várunasya, tasya Váruuâdirupâvasthânât.

2 Aryamyam mitryam vâ, according to Sâyana, are the same as Aryaman and Mitra, the final ya being pleonastic; the first he explains by dátri, a giver, or by guru, a spiritual preceptor.

3 Varunâranam va: the Pada separates the word into Varuna and Aranam: the meaning of the latter is somewhat uncertain: Sáyana explains it as asabdam, not having sound or speech, or as adâtáram, not giving, niggardly; but neither is quite satisfactory.

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SUKTA XIV. (LXXXVI.)

THE deities are Indra and Agni; the *Rishi* is Atri; the metre is *Anushtubh*, except in the last verse, in which it is *Virát-purvá*.

INDRA and Agni, the mortal whom you both protect scatters the substantial treasures (of his enemies), as Trita (confutes) the words of his opponents.)[1]

2. We invoke the two, Indra and Agni, who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.[2]

3. Overpowering is the might of these two: the bright (lightning) is shining in the hands of Maghavan, as they go together in one chariot for the (recovery of the) cows, and the destruction of Vritra.

4. We invoke you both, Indra and Agni, for (sending) your chariots to the combat, lords of moveable wealth, all-knowing, most deserving of praise.

5. I adore you, irresistible deities, for (the sake of obtaining) horses: you who are increasing day by day, like mortals, who are worthy of worship, like two *Adityas*.[3]

6. The invigorating oblation has been offered, like the *Soma*-juice expressed by the sounding stones:[4]

---

1 Vânir-iva Tritah; the comment explains this, Trita rishi, prativâdavákyáni prabhinotti, as the Rishi Trita breaks or refutes controversial arguments: or Trita may mean Agni, who, in the three regions, disregards or dissipates reproaches

2 Pancha charshanith: this precludes all allusion to mythological beings.

3 Anseva: ansa is the name of one of the twelve Adityas, here put in the dual, ansà iva, for any two.

4 Ghritam na putam adribhih: mention of the stones restricts the sense of ghritam to the Soma effusion.

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do you bestow food upon the pious; great riches upon those who praise you; bestow food also upon those who praise you.

SUKTA XV. (LXXXVII.)

The deities are the Maruts; the *Rishi* is Evayámarut, of the race of Atri; the metre is *Atijagati*.

MAY the voice-born praises of Evayâmarut reach you Vishnu, attended by the Maruts:[1] (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise-loving, cloud-scattering, quick-moving company of the Maruts.

2. Evayâmarut glorifies those who are manifested with the great (Indra), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared): your strength in action, Maruts, is not to be resisted, (though qualified) by (your) infinite liberality: you are immoveable as mountains.

3. Evayámarut glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation); in whose dwelling there is no one able to disturb them,[2] and who, like self-radiant fires, are the impellers of the rivers.[3]

---

1 Vishnave Marutvate: vishnave is considered by the scholiast as the adjective to the pervading, vyàptâya, that is, Indra, of whom Marutvat is a usual designation: he admits, however, as an alternative, Vishnave và, or to Vishnu; also Sàma-Veda, 1.462.

2 Na yeshám iri sadhasthe ishte is explained by Sáyana, Marutàm swakiye nivâse tishtatâm preritâ na ishte na isate chalayitum, there is no impeller, who has power to cause the movement of the Maruts when abiding in their own abode.

3 That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

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4. That wide-spreading troop (of Maruts) has issued from a spacious common dwelling-place, (where) Evayâmarut (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness they sally forth.

5. Let not the sound (of your approach, Maruts), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm Evayâmarut; that sound wherewith, overcoming (your foes), you who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect Evayâmarut; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile, us, you, who are like blazing fires.

7. May those Rudras, the objects of worship, like resplendent fires, protect Evayâmarut: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. Maruts, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, Evayâmarut: do you, who are associated in the worship of Vishnu,[1] drive away, as warriors (scatter their enemies) our scret foes.

---

1 Indra, it is said, is here again meant.

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9. Adorable Maruts come to our sacrifice, so that it may be prosperous: hear, undeterred by *Râkshasas*, the invocation of Evayâmarut: abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.[1]

1 This Sukta is more than ordinarly obscure, abounding in unusual words, and unconnected and ungrammatical construction: thus the name of the Rishi, Evayámarut, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence; this possibly has led Professor Benfey to regard it as an epithet of the Maruts in the vocative singular, and to translate it sturmvoll Marut, but this would not get quit of the grammatical incompatibility, as the Maruts are always designated in the plural, except when spoken of as a gana, a troop or company; moreover, there is no authority for giving to Evayâ the sense of stormy: Sàyana is sufficiently explicit, and he only follows the Anukramani, Suktam Evayámarudákhyasya àtreyasya muner-ârsham, the Sukta has for its Rishi the muni of the race of Atri, who is named Evayâmarut.

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MÀNDALA VI.

ANUVA'KÀ I.

ADHYYA IV.—(*Continued.*)

SUKTA I. (I.)

THE deity is Agni; the *Rishi* is Bharadwâja, son of Brihaspati, who is the *Rishi* of nearly the entire Mandala; the metre is *Trishtubh.*

THOU, Agni, art the first of the gods; a deity to whom their minds are devoted;[1] pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess.

2. Offerer of the oblation, frequent celebrator of sacrifice, now sit down on the foot-mark of Ilá, accepting the (sacrificial) food, and being glorified: devout men, expectant of great riches, have recourse to thee as to the first (of the gods.)

3. Those who are assiduous in (worshipping) thee for riches follow thee, going with many Vasus by the path (of the firmament); thee, the radiant Agni, of goodly aspect, mighty, fed with burnt-offerings and blazing every day.

---

1 Twam hi Agne prathamo manotâ: the last word is interpreted devánàm mano yátrotam, sambaddham, where, or on whom, the mind of the gods is attached; or, as more fully explained in the scholia on the Aitareya Bráhmana, on this and other texts which occur, II. 10. 1.; devânâm mânânsi utani dridhapravishtâni yasyâm devatâyám sa manotà, the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called Manotà.

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4. Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations; and when delighting, Agni, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices.[1]

5. Men exalt thee upon earth: they exalt thee for both kinds of affluence, (cattle and treasure, which thou bestowest upon) men:[2] thou who extricatest (us from evil), art to be known as our preserver, as the unfailing father and mother of mankind.

6. Agni, who is adorable, affectionate, the offerer of oblations amongst men, the giver of delight, the celebrator of worship, has sat down (upon the altar): let us approach thee, kindled in our dwellings, on bended knees, with praise.

7. Intelligent, hoping for happiness, and devout, we glorify thee, adorable Agni: do thou, shining with exceeding lustre, lead men to heaven.

8. (We glorify) the lord of men,[3] of ever-existing men; the wise, the destroyer (of foes), the showerer (of benefits) on mankind, the moving, the bestower of food, the purifier, the resplendent, Agni, who is worshipped for (the shake of) riches.

---

1 Nâmâni chid dadhire yajniyâni, that is, such appellations as Jâtavedas, Vaiswânara, and the like; or nâmâni, it is said, may mern hymns, the materials or means of adoration, stotrâni namanasâdhanâni.

2 Janânâm may also mean, for the gift of men, that is, of male posterity.

3 Vispatim visâm sasvatinâm: the epithet is explained nityânâm ritwigyajamânalakshanânâm, constant, characterizing priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes.

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9. The man, Agni, who worships thee, who praises thee, who offers oblations to thee with kindled fuel, who presents burnt-offerings to thee with prostrations, he verily, protected by thee, obtains all desired wealth.

10. To thee, mighty Agni, we offer exceeding adoration with prostrations, with fuel, with oblations: (we glorify thee) on the altar, son of strength, with hymns and with prayers: may we be successful in our efforts (to gain) thy auspicious favour.

11. Do thou, Agni, who hast spread heaven and earth with light, who art the preserver (of man), and (who art) to be glorified with praises, shine brightly upon us with abundant food, and with substantial riches.

12. Possessor of wealth, bestow upon us at all times opulence conjoined with dependants, and (grant) abundance of cattle to our sons and grandsons: may there be to us abundant food, satisfying our wishes, and free from blame; and may there be auspicious and reputable (means of subsistence.)

13. Royal Agni, may I obtain from thee thy many and various treasures whereby to be enriched for, Agni, who art the desired of multitudes, infinite are the riches (aggregateed) in thee, fit, monarch, for thy worshipper.

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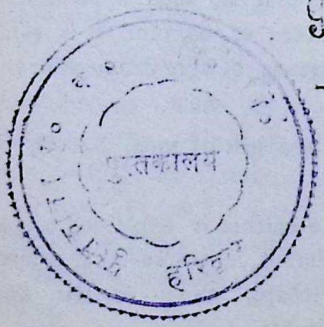

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